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Realism and Religious Reconstruction

THAT the Christian religion is facing, at the present time, the crucible of the most searching criticism and the most far reaching adjustments yet attempted in its entire history, is becoming more and more apparent. Both the thought system and the social and political structure upon which Christianity was reared and historically developed have crumbled underneath the accrued weight of modern life and thought. Nothing short of a complete reconstruction will suffice if our religious ideas and their moral and spiritual connotations are to have any vital significance for us to-day.

It is in the face of this inevitable task that we may well investigate the claims of realism.

Philosophical realism, from its earliest inception, has taken the problems of modern life and thought seriously. This is especially the case with regards to the phase of the movement commonly known as Critical Realism. This development is beyond all question the legitimate child of our own time. It is the scientific attitude of mind and heart directed towards philosophy and metaphysics with the intent to build a new structure of thought, laying the foundations and fashioning the super-structure out of the main concepts of empirical science rather than out of the material supplied by ancient Greek thought and traditional metaphysics. It has faced the problem of knowledge squarely, and it has evolved a system of approach sufficiently well formulated for all practical purposes. [1]

And manifestly, may we not expect that a religion which undertakes the difficult work of adjusting itself to this modern setting shall, sooner or later, discover its vital kinship with that system of philosophy born in the same night of travail? Moreover, in view of the far reaching consequences of such a reconstruction for both philosophy and religion, may we not be assured that such an alinement will mark the beginning of a new epoch in the development of religious thought?

In the brief compass of this paper we can merely sketch some of the salient features of this alinement under the following captions: (1) The Knowledge

[1] By far the best treatment of the subject is to be found in *Principles and Problems of Philosophy*, by R. W. Sellars.

Claim; (2) The Existential Character of The Object; (3) Mental Content and the Basis of Character; (4) The Genesis of The Concept; (5) The 'Stuff' or The 'Existent'; and (6) The Relation of Thought to external reality—The Certainty of Knowledge.

The first four topics relate more especially to the problem of epistemology while the last two are involved more deeply in the ontological phase of realism.

1. The Knowledge Claim

Critical Realism asserts, unequivocally, the positive knowledge claim. It admits of no agnosticism whatsoever. However much we may call in question the body of assumptions upon which it rests or the structure of thought built up in its substantiation, of the positive character of the claim we can have no misgivings. It does more than this; it grubs out the very roots of agnosticism by breaking with an important philosophical tradition which in its very nature gravitated in that direction.

From Descartes to Kant we have the assumption that mind was in perception and thought 'brooding upon its own concepts.' Ideas are looked upon 'as the objects of the understanding when a man thinks.' Nowhere do we have knowledge conditioned upon a cognitive relation between a knowing mind and an external object. Immanuel Kant worked out the full implications of this tradition when he made purely mental phenomena—a limited psychological content—the sole object of knowledge, with the Thing-in-itself relegated to the realm of the unknowable. And idealism has reached objectivity only so far as it has denied the material substance side of the dualism, and made the real the rational and the rational the real. Briefly, the mind, baffled in the face of an impossible situation, has been driven back upon itself as the only reality that can be known.

In modern realism, however, philosophy has made a fresh start in the solution of this difficult and perplexing problem, and it begins with an entirely new statement of the problem. No longer is mind made the object of knowledge in the cognitive transaction; on the contrary, knowledge has come to be regarded as a cognitive relation and function between a knowing mind and an object external to the knowing process. Ideas are elements in perception rather than objects of perception as Locke would have it; they are purely psychological and constitute the way in which the object is characterized for us in the mind. As a distinguished realist has put it: 'Knowledge is seen to be the grasping of the nature of the object by means of and in terms of content.'[1]

Now, it is this positive knowledge claim and this new situation in which the mind is directed to the object outside and beyond its own being and activity which becomes extremely important to a religion that is making any sincere attempt at reconstruction.

Christianity, historically speaking, has made the positive knowledge claim based upon experience. The God of Christianity was manifest in flesh and blood and

[1] R. W. Sellars: *The Principles and Problems of Philosophy*, p. 126.

revealed in the hearts and lives of its votaries. It is in the very nature of the Christian religion to reveal, to make known—its apocalypse is mystery revealed. Such a system as this requires more than a subtle dialectic spun out of the 'practical reason,' more than a mere insistent venture of faith growing out of a mere 'will to believe,' to sustain it; and what is more important still, its redeeming evangel cannot long endure with the object of its faith and devotion concealed behind the inscrutable veil of mystery or relegated to the realm of the unknowable.

It is in this connection at least, therefore, that realism deserves a hearing on the part of the Christian church. Religion can well afford to take full account of this philosophical achievement—especially is this true, since it is in this positive knowledge claim upon objective reality that religion and philosophy meet, finally, upon common ground.

II. The Existential Character of the Object

That knowledge unconditionally presupposes that the reality known exists independently of the knowledge of it, and that we know it as it exists in this independence, is for realism axiomatic. Things exist as 'objects', however, only as the mind attends to them; they become objects through a selective attention on the part of the conscious personality. Here the new statement of the case is clearly manifest. The existent world is no longer a noumenal order which cannot be approached, as Kant would have it, nor is it an 'I know not what substratum underneath a mere qualitative appearance,' as Locke believed. The existent world becomes the immediate object of the mind, which it knows 'by means of and in terms of characters within consciousness.' Our concern here, however, is not so much with the manner as with the results of the solution. Faith in the existential character of the object restores to us a healthy confidence in the existence of a real world which can be known. The benefits of a naive realism are secured at the level of critical thought.

What value, we may ask, has such a conviction and confidence for religion? Let us see.

Religion like modern science is sustained upon reality and must perish without it. Religion has always been objective in its reference. This is why a religion which aims at a mere culture of the heart soon falls into idolatry. The basis of religion lies in man's power to objectify his subjective life and experience.

It is at this point that philosophical idealism has very largely failed in its tendered obligations to religion. Its attitude and basic assumptions tend to make a genuine objectivity difficult if not impossible. Any system which makes spirit the common and all pervasive substance in which all things consist, and which identifies in some way or other this all pervading spiritual substance with the human mind or consciousness is certain to find grave difficulty in getting very far removed from the subjective life of the mind. Ultimately the human mind, like Noah's dove, turns back upon itself—it turns back because it can find no resting place in external reality.

The bearing of this upon religion is extremely significant. Just as Immanuel Kant turned modern religious thought towards agnosticism, in like manner Hegel

and modern idealism has tended to shunt it into subjectivism. In making 'spirit' the *alpha* and *omega* of all reality, at the same time identifying the real and the rational, we have turned away from agnosticism only to find ourselves slipping into the mire of blind intuitionalism. To make this situation more concrete we may say that modern religious thought has stood with critical philosophy to gaze out into the great 'unknowable' without chart or compass to guide into the promised land of objective reality, or it has turned back to mould a god out of its own subjective life without pattern revealed from the heights. And where these influences have not been felt, namely where the traditional agency has been accepted and dogmatically asserted, religion has lost its sway over the heart and mind of a vast and increasing company of these who have accepted the leadership of science.

The dawn of a new day, however, is upon us. This new realistic spirit beckons forward. Moreover, the new knowledge that is available in the sciences opens the way for the reconstruction and development of a religious knowledge and experience which can root deep in existential reality.

III. Mental Content and the Basis of Character

As we have noted above, cognition involves two distinct factors; namely, the knower with a mental content of perceptual images and ideas, on the one hand, and the existential thing selected as 'object' by the mind, on the other. This is what we mean by epistemological dualism. But this dualism exists within a monistic order ot nature, because the knower with his evolved mechanism of cognition is a part of the universe of nature, and has been produced by evolutionary forces common to nature. This monistic conception of nature comes to us from modern science, and it is one of the most important and valuable 'universals' which the modern mind has placed in the foundations of its thinking. For philosophy as for science, the existential world is one system of reality. This is what we mean by ontological monism.

The recognition of two essential and necessary perspectives—the scientific, in which the mind itself is given a place in nature, and the epistemological where the mind in cognition is placed over against all that is external to it—has far reaching significance for both philosophy and religion. We have arrived at last at that degree of maturity in our thinking and technique wherein we can hold firm to both the subjective and objective sides of the religious situation, and we may now develop a religious knowledge in which both the agent and the experience have their place, because the eternal verities and supreme values are to be known and characterized 'by means of and in terms of' the religious consciousness.

In the light of this general perspective, we are in a position to define religion from the standpoint of the religious attitude. The religious attitude is that attitude which views the universe of science, organizes experience, enriches the emotions and directs conduct with respect to what is most worth while—it is that selective attitude which adds value to knowledge.

From this description, it is obvious that religion is very different from both science and philosophy. Science produces the facts as raw material upon which to

work; philosophy weaves this material into fabric and fashions from it the mental garments we wear; it is religion, however, which selects and evaluates and markets the finished product, always from the standpoint of human life and personal worth. And this selective and evaluating process is just as truly a factor in the ideal transaction as are the perceptual experiences out of which science arises or the synthetic work of the understanding and reason which weave and fashion this fabric into garments of thought.

To be sure, this evaluating process must be highly selective. From the standpoint of the religious attitude, man's good is always ideal and man's God is always a limited portion or specific aspect of the total environment. The interests of science are of necessity impersonal and objective; philosophy must always deal with universals; religion, however, seated as it is in human personality and dealing as it does with human values, must always limit or focus its perspective to that phase or aspect of the universe of reality which relates specifically and vitally with its own locus of value. In a word, religion in its very nature tends to be anthropocentric and humanistic.

This selective attitude, moreover, is in perfect accord with the whole cognitive process we have been describing. Just as 'things,' according to our theory of knowledge, become 'objects' through the selective attention of the mind, so, in like manner, the religious consciousness selects and evaluates, in the light of the supreme good of life, and imputes or refers this ideal value content to these things. William Adams Brown, Professor at Union Theological Seminary, puts it this way: 'God is the name which sums up for the worshipper all that is most adorable and satisfying in the universe—power, wisdom, righteousness, goodness, mercy, understanding, love.'[1]

To this conception Christianity will have no difficulty, whatsoever, in making its theological adjustment. From the very beginning, Christianity has been highly *selective with respect to its object of worship. It has ever focused the heart of the* world upon the one matchless personality which it exalts as the full orbed and perfect revelation of a Christ-like God. And long before the advent of Christianity the same principle was in operation in the religion of Israel and Judah, where the God of the Hebrews was characterized in terms of the patriarchal and the fatherhood ideals. Furthermore, Christianity will find here a full support for its *moral emphasis; for* we have here not only a religious knowledge through an enriched religious consciousness, but we have, also, the enriched consciousness as the basis of religious character. In a word, the God of religion who symbolizes our system of values enriches our experience, moulds our character, and guides our conduct.

IV. The Genesis of the Concept

Philosophical realism, both in its general epistemological theory and in its more specific theory of concepts, holds in its grasp the solution of one of the most perplexing problems that has ever confronted religion in its attempt to live its life

[1] The Life of Prayer in A World of Science, p. 14.

and perform its important ministry in a growing scientific age; namely, the problem of criticism.

From the time of Benedict Spinoza and his famous 'Theologico-political Treatise' (1670) there has been an attempt, more or less overt, at some sort of reconciliation between the traditional concepts with which religion has come to be associated and the new concepts of the developing sciences. We must gratefully acknowledge the splendid work already accomplished, especially in the fields of the history of religions and biblical criticism. Historical criticism has unearthed the religious past of the race. Anthropology and archaeology have done their work in a creditable manner. Both textual and higher criticism have developed a technique which has rendered them extremely successful in their respective fields. There remains, however, a very important work yet to be wrought out. This work bears a specific relation with the concepts of modern science and philosophy and for convenience may be designated conceptual criticism.

This type of criticism is based upon the inevitable fact that the so-called scientific mind, both as to methods and results, must be reckoned with. Someone has characterized this type of mind as a new and courageous loyalty to reality, that subordinates our own prepossessions in the willingness to let truth be what it really is. But it is exceedingly more than an attitude of loyalty to truth and a method of pursuing it; it is a state of mind, a body of ideas, governing all our thinking.

Religion has been slow in recognizing this important adjustment. Critical scholarship, thus far, has been occupied, in the main, in the work of clearing away the mediaeval and scholastic rubbish that was heaped upon the original Christian sources, in the belief, apparently, that the work was accomplished in the reclaiming of these sources. Consequently, the apostolic setting with its roots bedded deep in the Hebrew tradition has been made the ardent quest, and scriptural theology has been the final goal of both conservatives and progressives. But while this work has been projected, largely under the inspiration and tutelage of the scientific spirit and method, there has developed a situation which renders it, important as it is, incomplete and but a temporary stage in a larger activity. The situation may be stated in a word: the sciences present us with a system of approved knowledge, a new universe of discourse, the main concepts of which has little if anything in common with the restored metaphysical and theological order with which traditional Christianity is associated. This is the case because our religion at the sources is clothed in the garments of primitive mythology and ancient Greek science. And no less important is the fact that the entire development of Christian theology, from the apologists to quite recent times, has gone on in a setting of thought very different from our own.

A criticism of restoration, therefore, is transformed at once into a criticism of reconstruction. The religious life and thought must be divested of its age-old cosmological and metaphysical setting and clothed in the new. In a word, if the Christian religion would continue its vital redemptive evangel on into the future, it must learn to make use of the main concepts of modern science and philosophy. Such a reconstruction, moreover, requires a type of criticism which has a keen

appreciation of the genetic character of ideas and which has a deep interest in salvaging the essential and enduring verities from the decadent and obsolete conceptual forms in which these values reside.

Realism, both in its attitude and technique, supplies the bases for this sort of thing. Its dualistic epistemology brings into clear relief the fact that the existential reality is a very different thing from that system of concepts which, perchance, we make use of in cognition. The moment we conceive the idea that the history of the world of reality is not to be identified (as idealism has tended to do) with the history of our human thinking about it—a universe of reality that has existed over aeons of infinite time, independent of and prior to all human conceptions—we are well on our way toward an effective conceptual criticism. We are set free from the shackels of traditionalism and dogmatism and supplied with a means of judging all systems of concepts and habits of mind in the light of the fuller developments. Religion as an attitude of heart and mind is, most obviously, as enduring as humanity. It is not the creation of an age, nor is it limited within the confines of any particular cycle of culture. The underlying reality is before us yesterday, to-day, and forever, and the value attitudes are grounded in the very nature of humanity. The thought systems we build serve their day and pass away,

> ' The old order changeth,
> Yielding place to new,'

but reality is not subject to the passing fancies of a protean mind.

V. The 'Stuff' or The 'Existent'

How can there be knowledge of that which is other than our own experience, of that which lies outside and beyond our own experience? This is the problem which philosophical realism faces and undertakes to solve. And the novel feature of the solution lies in its positive knowledge claim apart from all ontological presuppositions.

Modern science and philosophical realism constitute a new species of thought in which there is a decided break with that older habit of reading the mind's own character sticks into things and naively assuming that the external world shares a nature in common with ourselves. Man first came to know his world in terms of his own active, creative spirit, and according to the traits of his own mental life. And it is comparatively recent that he has come to understand, sufficiently, the nature of this mental life to enable him to correct his sense experience and guide in the development of his knowledge, with the subjectively human factor made subservient to the interests of objective reality. In a word, this new species of thought breaks with all anthropomorphic and teleological tendencies. If the universe is found to be spiritual or personal in nature, well and good; but this knowledge must rest upon the facts by which the universe is characterized for us in the content of human experience and thought. Our knowledge of ultimate reality will involve basic ontological assumptions; nevertheless, these assumptions, like the scientific hypothesis, must be made as the most plausible meaning of things,

and these assumptions can be maintained only in so far as the accepted facts warrant their adequacy.

The radiation of this new species of thought has entailed far reaching consequences in the realm of religion. Religion, like ancient science and philosophy, began in childish animism and anthropomorphism, and down to our own day it has built up its entire agency out of a spiritual order of being, projected or reflected into the universe from man's own spiritual nature. In a word, the metaphysical dualism which has characterized our thinking from ancient times has its compliment in the religions that have grown up with it. The Gods of religion have been fashioned out of man's subjective nature and naively objectified; first, in crude anthropomorphic character, but finally in more spiritual and moral qualities. It is this situation, moreover, which makes the new species of thought very disturbing to traditional religion.

Realism supplies, however, the essential factors in the reconstruction of a disintegrating religion; or, to speak more precisely, it opens the way for the development of a religious life native and harmonious with the new order. Three things may be asserted in this connection. In the first place, while we reject that epistemology which identifies knowing and being and while we turn away from that philosophy which makes important assumptions concerning the nature of reality prior to the discovery of its revealed characteristics, we make use of a new knowledge of and confidence in the human mind to know reality. We no longer need to assume the material or spiritual character of reality, a priori; we are quite ready to judge the nature of reality in the light of what it reveals itself to be. In the second place, realism accepts the presence of personality whereever the characteristics of personality are manifest; and, as for science, human personality is regarded the highest emergent in the course of cosmic history; likewise, from the human point of view, it is the highest known value.

Here, certainly, is sufficient material for religion to work upon. This whole realistic attitude leads, naturally, to the confidence that reality—the 'stuff,' the 'existent'—when scientifically known in terms of its revealed characteristics will meet the legitimate demands of the religious nature. A universe so vast, so infinite in time, so intricate and complex in nature, and teeming with energy and life and mind, and so rich in hope and aspiration within the heart of man as to exceed infinitely our grasp may be depended upon to gratify the highest and most urgent quest of the soul. To desire anything beyond this would merely disclose the presence of an exotic and fanciful mysticism.

VI. The Relation of Thought to External Reality—The Certainty of Knowledge

Just how knowledge is possible apart from the traditional idealistic assumptions is the question which realism has attempted to solve. It is likewise the acid test of all realistic epistemology, for it involves the whole question of certainty.

When we transfer this same problem into the realm of religion, we face the question of religious certainty in its most poignant form. How can religion secure

and maintain the realistic status of its Agency if we must not assume, a priori, a causal system over against the universe of science, Platonic fashion, or somehow within the system, Aristotelian life? In other words, if we are not permitted to assume the presence of reason or personality except where the characteristics and attributes of intelligence or mind are manifest, what happens to the God of religion? We are here dealing with the acid test of realism in religion. If it can endure this test, it is most certain, in view of present tendencies, to become 'par excellence' the Christian philosophy of the modern age.

Realism is abundantly able to face the full consequences of its position. Its improved technique enables it to bridge the so-called gap between experience and reality in such a manner as to render the methods of the old idealistic dispensation extremely superficial. Knowledge is accounted for entirely apart from the habit of reading the knower's own characteristics into things. But the matter does not end here: the age-old tendency to anthropomorphize in religion becomes equally objectionable. No longer is it permissible to build up our God-concept out of our own subjective nature, and then project this ideal construction into the universe of science, giving it ontological value. In a word, the metaphysical in the sense of the supernatural has no place left to it in scientific or realistic discourse.

It is in this connection, moreover, that modern science and philosophical realism aim their deadly weapons at the most vulnerable point in the traditional religious system; namely, at the doctrine of God. We must admit the apparent 'atheistic' tendencies of modern thought. Religion has sought to maintain and universalize its traditional theological concepts while science, throughout its entire course, has striven to emancipate itself from the theological view of nature. Modern science is not teleological or theological; nor is it 'causal' in the ancient meaning of the term. It is in view of this situation that we can understand why each new discovery of science from Copernicus and Bruno to Charles Darwin and on to the present have called forth new armies of objectors, armed with every available weapon for the defence of the ancient and sacred citadels of faith.

Realism, however, prepares the way for a new conception of religion. In place of the old anthropomorphism and idealism has come the new attitude with respect to values. After all, religion is not theology or metaphysics: it is an attitude of mind and heart, an irresistible and incurable predilection to evaluate the universe and human life within it according to the supreme good and well-being of mankind. 'It is the habitual disposition to seize upon the spiritual elements in the environment, the effort to organize and conserve them in the interest of the larger life.'

For science and realism the God of religion is, of necessity, all too highly savoured with personal and spiritual qualities to be universalized. Such a selective and exalted concept as that of the God of religion has a legitimate place and function in the center of man's moral and spiritual universe, but to identify such a concept with 'natural law' or with the 'principle of unity of existence' is to secularize and desecrate that which is holy. In other words, from our perspective, the God of religion must be related to the 'end-product' of universal evolution, to that latest and highest achievement in the course of cosmic history.

To this conception of religion Christianity can readily adapt itself. It makes no difference, from the Christian point of view, whether the God of religion, enriched as it is by all the ideal and personal attributes of man's better self, can be metaphysically justified at the beginning of creation or at the heart of the universe of science. It only matters that there is somewhere in the universe of nature a home for personality at its best, and that there are resources available upon which he may draw adequately in the attainment of highest perfection. Religion can still mean the response of the human personality to the personality of God, if God means that creative power and presence manifest within our immediate environment which ever inspires within us that quest of faith through which our spiritual aspirations reach their fruition.

Christianity, by its very nature and technique, is especially prepared to take this step. After all, Christianity is primarily moral. It has risked its all upon one matchless personality. Its supreme ideal, therefore, is already embodied in human life and well within the domain of human values. Moreover, it does not need a universe altogether friendly, nor has it ever claimed that the principle of moral love is absolute and universal. It is quite ready to do battle for its survival and development: this is the meaning of its cross and its evangel. In a word, Christianity asks for no more than the conservation within the economy of nature of that realm of being in which man's supreme good resides.

It seems obvious, therefore, that philosophical realism has produced a structure of thought and a technique of knowledge with which the Christian religion, in its reconstructed form, can find splendid harmony. And it seems equally obvious that the reconstructed system is sure to discover the much desired religious certainty amply provided, in that type of life and experience secured in response to the highest manifestations of spiritual values symbolized in the person of its historical Christ and in the attributes of a Christ-like God which has come to stand for all the resources of spiritual good within the universe.

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Social Justice

A question that is agitating the minds of many in various lands is that of social justice. The working classes all the world over claim that they no longer want charity, but want justice. Prolonged charity, they argue lowers them in their own estimation and makes them permanently subservient to an unjust and iniquitous social order which needs to be radically changed. Charity, they would urge, is twice cursed: it curses him that gives and him that takes! In politics, likewise, men claim that they want their due rights and do not want any favours. Many among our earnest patriots assert that freedom is their birthright and that they will no longer be content with picking up the crumbs that fall from their master's table. The negroes in America agitate for social equality and stoutly deny the aspersion that social equality is only a subterfuge for free intermarriage with the dominant races. In our own country the so-called depressed classes are weary of supercilious patronage and rightly demand a chance for self-respect and self-expression. Even criminals insist that a majority of them are not wilful enemies of society and, as such, have a right to be restored to society. Criminologists to-day observe that the primary object of punishment is neither retribution nor deterrence, but the redeeming of the criminal to society.

It will thus be seen that social justice is very wide in its scope, although there is no consensus of opinion as to what exactly it means. As good a definition as any that may be given of social justice is that it is a right ordering of human relations. And this right ordering of human relations, it may at once be said, is impossible in a society where each individual considers his own selfish good and does not take into account the common good of the community of which he is a member. Social justice demands that we look upon society not as a loose collection of isolated individuals but as an organism in which there is a close inter-relation and inter-dependence of parts. Social justice requires, in other words, that we abandon the one-sided individualism of the *laissez faire* type and turn back to the wholesome teaching of Plato and St. Paul, to both of whom the individual in his repellent isolation is a meaningless expression.

Confining our attention for the purposes of this article to the sphere of economic goods, we find that social justice plays a very large part there. As a matter of fact, to the ordinary layman social justice means little more than a just distribution of economic goods. The reason why the question of a just distribution is raised at all is that in the world around us we see colossal wealth unshared in the hands of a few and unmitigated poverty on the part of the great masses. In the United State of America which is the most prosperous country in the world, it is estimated that thirteen per cent of the population own more than ninety per cent of the wealth of the land and the remaining eighty-seven per cent have among them less than ten per cent of the wealth. The fate of other countries is not much better either.

In the face of this gross inequality of distribution that we see all around us, the smug type of die-hard individualist says, let the law of demand and supply operate fully and let every man get whatever he can get in a 'free and open' market. He conveniently forgets the timely warning given by Sidgwick that the bargaining powers of the capitalist and labourer are not on a par, and that the labourer, for that reason, cannot hold out as long as the capitalist can. Besides, it is a matter of common experience that a man may be able and willing to work, and yet not get an opportunity to work or receive an adequate return for his work, owing to social and economic conditions over which he has no control. Present-day capitalism has certainly its obvious advantages. But it seems inevitably to bring in its trail such evils as intermittent unemployment, economic serfdom and war. It is also directly or indirectly responsible for unfair competition, monopolies, and exaggerated fortunes. Some of these evils no doubt are being mitigated by the stern logic of events and by the partial application of a doctrine that is much in vogue to-day, viz., the doctrine of equal opportunity. Nevertheless, it is an open question whether individualism or capitalism, even under the best of circumstances, is capable of giving us social justice.

The die-hard type of socialist would say that the producer is entitled to the whole produce of his labour, but such a socialist is becoming a rare quantity these days. Others have said that distribution should be according to effort or according to personal need or according to the hardness and unpleasantness of the task performed. The difficulty with regard to these canons is that they all involve a subjective standard. However, such a difficulty is perhaps not an insuperable one.

Whether we be individualists of socialists or of some other persuasion, there are certain fundamental principles on which it must be possible to get general agreement. 1. Human values are of far greater importance than economic values. Jesus says, 'What shall it profit a man, if he shall gain the whole world, and lose his own soul?' 2. Reward need not always take the form of material remuneration. As we grow more and more in the realization of our social responsibility, the satisfaction of rendering public service would become a reward in itself. This is the ideal that Plato advocates for the ruling classes. Even to-day the Lord Chancellor in the British Cabinet gets twice as big a salary as that received by the Prime Minister, although the latter is the head of the cabinet and the foremost man in the government of the country. 3. It is time that we discovered the possibilities of the simple life. There is no moral justification for the state of things depicted in the following paragraph. 'Recently in this country (U.S.A.) $7,000,000 was spent on a mansion with 121 rooms for one family. A larger amount was spent for a winter residence in Florida by an absentee citizen; $600,000 was spent for a diamond necklace; $20,000 for a hat; $1,000 for a hatpin; $75,000 for opera glasses: $30,000 for an automobile. . . . We puffed away ninety billion cigarettes last year and nearly two billion dollars in tobacco smoke. One earnest Christian man has just spent $500,000 for a play house for his six children.'[1] 4. From the moral and religious

[1] Sherwood Eddy in *Religion and Social Justice*, p. 18

standpoint no one *owns* wealth. He simply *owes* it. It is a trust for which the trustee must render a faithful account to his Maker. For every penny that a man spends upon himself, he must be able to show that it is absolutely necessary for his maximum efficiency as a member of society and that it cannot produce a greater good elsewhere.

With these fundamental principles in the background, we may draw up a tentative scheme for the distribution of economic goods which might be applicable to our present-day society. At the bottom of the scale we would place the idiots, imbeciles, and morons and other such undesirables from the eugenic point of view, segregate them from the rest of the community, and make it impossible for them to propagate their kind. As long as life lasts we would treat them respectfully and provide them with the minimum conditions of civilized existence. In the second group we would place all the dependents among the aged, the diseased, and the infirm. To them also we would give the minimum conditions of civilized existence. The unskilled we would place in a class of their own and grant them a minimum wage necessary for decent living, constantly endeavouring, however, to promote them to the ranks of the skilled. As far as the middle classes are concerned, we would let the economic law of demand and supply operate, taking particular care at the same time to correct and limit the inherent shortcomings of that law by applying the principle of equal opportunity. We would enforce free education, progressive taxation, and a graduated inheritance tax, and remove all unjust privileges. When we come to deal with those at the top of the economic scale, the canon that we would rigidly apply is one's ability to use. If a Carnegie or a Ford is able to use his wealth in the production of greater wealth in the service of mankind, we would let him have it. If, on the other hand, he uses it for entirely selfish ends or abuses it in other ways, we would make it impossible for him to hold it, either by means of law or public opinion or both. In our reformed society, it would be impossible to have a state of affairs like that expressed by a 'representative in England of the Dominion of New Zealand in advocating the support of an air route to the Dominion: "Surely" he urged, "there are many ladies in New Zealand who would be able and willing to pay £20 extra for a dress in order to be three weeks ahead of other ladies in fashion."'

At the present moment in our national life when the industrialization of the country is proceeding rapidly and when there are hardly any signs of the healing of the breach between the wealthy few and the poverty-stricken masses, there are at least two distinct contributions which the good citizen who is true to the dictates of his better self can make to his country: 1. Actual demonstration of the tremendous possibilities of the simple life. We cannot lay down arbitrarily what constitutes the simple life. Each individual and each family will have to decide that for themselves in the light of their enlightened conscience. It is the plain duty of the good citizen to renounce all forms of waste, meaningless luxury, and all cheap ways of advertizing one's wealth. Unless there be excellent reasons to the contrary, the good citizen ought to be satisfied with what is absolutely necessary for food, raiment, shelter, and health and for the securing of opportunities for

culture, recreation, and a reasonable amount of leisure for oneself, one's family and others legitimately dependent upon one. 2. Actual demonstration, of the doctrine of stewardship. The good citizen ought to administer all his material goods, not as though they belonged to him exclusively, but as a faithful steward of God. To any one who acts differently, the warning given by Jesus is 'Fool, this night thy soul shall be required of thee: then whose shall those things be which thou hast provided?'

EDDY ASIRVADAM.

LUCKNOW.

The Muthuvans of North Travancore

About fifty miles to the east of Alwaye or about six miles to the north-east of Cochin, there is a reserved forest area teeming with wild elephants. These forests yield to the Government of Travancore quite a handsome revenue from ivory, spices and seeds. There are few roads traversing these regions ; but all round the year they are overgrown with reeds. The Public Works Department has recruited a special detachment to clear up these green reed incursions. All the same there is an eternal musical screech produced by the rubbing of the car against the leaves and cut ends of these inquisitive reeds.

Reeds are not the only companions of His Majesty, the Elephant. The whole region, as it were, instinctively abhors the incursions of the explorer or the exploiter. There is the lean and the hungry leech ever active and on the look out for your unprotected skin. Even putties and stockings are not prohibitions enough to Mr. Leech. He gets in through the crevices or somehow inexplicable to us, and gets right into the soft skin. The trouble does not stop here. Ten to one you get fever of a nasty type due to leech bite. There are also obstinate bears, gruesome monkeys, frightful poisonous, and hairy spiders that await the amateur Mungo Park. But as is natural, the greater the dangers, the greater the mania to risk them. Accordingly some of us set out to this place, Puyankutty. We were two men and two women excluding chaffeur and cleaner.

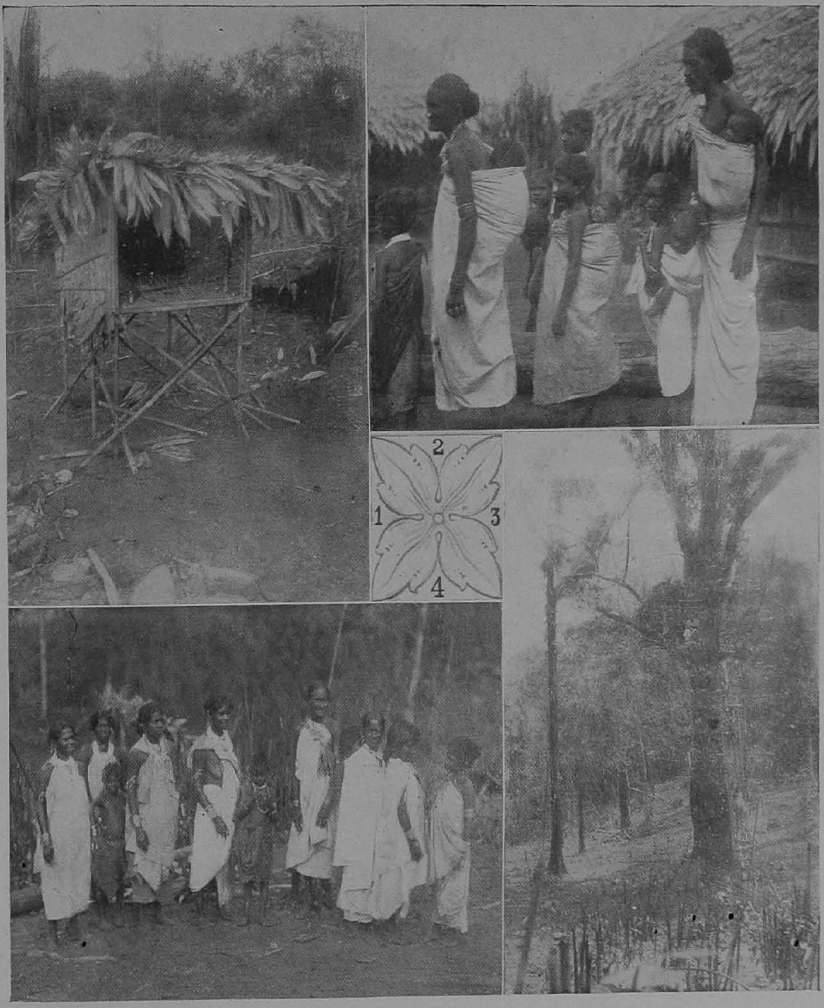
No car was available for this trip except an old Ford that was expected to work on this trip as its last. We were thankful that this at least was available. We set out with stout hearts and in about twenty miles we left all human habitation behind us. All alone befriended only by the noise of the machine and the rickety parts of the car knocking against each other we wheeled on higher and higher up the Western Ghats. Very soon we came to the edges of the reserved forest. Some wood cutters there told us that the wild elephants were troublesome just for the moment, and that due to the rains some trees had fallen across the road in various places, and that we had at least twenty miles more. Just at this place we were fortunate enough in getting a guide well versed in the ways of the animals, the men, and the reeds of the jungles, and he had brought along a twelve bore gun. This last, gave us some courage. Our guide pointed out to us and explained the various marks on the road side. 'That pit and the loose soil arouud it, is caused by a bear yester night ; these are the castings of an elephant five days old ; that scratch on the tree is caused by an elephant rubbing against it. Look here, that polished appearance on the road side is caused by the elephant rubbing against the roadside cliff. It was done yesterday. This particular region is haunted by a solitary bull.' I must tell you that the solitary bull elephant is notoriously dangerous and troublesome whereas a herd of wild elephants is, comparatively speaking, harmless. The solitary bull is an outlaw from his community and generally is the hero of a thousand tales in

the locality. The particular one that we were talking about once chased a cyclist, a European planter. He did not approve of modern civilization with its motor cars and cycles and rifles. He chased the poor peddling and panting planter. Finally the planter had to abandon his machine and take to his heels, and climb a tree. The elephant at once took hold of the cycle, kicked it to pieces and carried it away on its back, having had the satisfaction that he had done his one good turn that day, namely checking the introduction of modern abominations into his sacred hills. We became quite excited at these stories as we neared a hill that was frequented by a herd of wild elephants. There were some traps, pits, just a few yards below our road. We looked all around us but could see only the green reeds growing wild. Reeds, reeds—reeds, and the reeds rub against your car and make a most unpleasant accompaniment.

Crash! Oh dear!! the hind wheel on the left had given way and the spokes had all become detached. The driver said 'I can do nothing. You will have to walk up the rest. I must go back to Cochin and get a spare wheel. God alone knows whether the wretched bull will keep away from this car.' The guide told us that we had to go only six miles. So he took his gun and I took my camera, and we left the car and all the luggage behind in charge of the cleaner, and we left the cleaner in charge of the hero of the hills.

We marched on. On either side about fifty to a hundred yards away we often heard sounds like gun shots. They were reeds broken by elephants while feeding. It was a feat, a remarkable feat that my mother finished the six miles. I am sure that if she had not been frightened by the idea that the elephant would pounce on her any minute either from behind or from the front she would not have done it. To carry that opulent body up hill for six miles was an olympic feat. But she did it. Every ten or fifteen yards we had to stop to say good-bye rather unpleasantly though to our unbidden guests in vast members, the leeches. They had to be picked off from the feet, from the neck, and very often from the face. About two miles from our destination some of the people whom we were going to visit had come to receive us. From then on we had to go no longer by the road, but through beaten paths under the reeds almost always in a stooping posture. At last we reached the group of huts in a jungle-clearing, and we were told that we need not go any further. We had come to the abode of the 'Muthuvans.'

These Muthuvans had burnt out a clearing on the top of a hill, and had constructed a group of huts all made out of the reeds. The props, the lattice work on the sides, the thatties behind the thatching, the cots, and even the mats were all made out of the reed. A good number of their belongings are also kept in reeds, at times in bamboos. There are some reeds that are four inches in diameter, and a convenient length of this is taken, the partitions at the nodes are knocked off and salt, spices and such other articles are stored up in these tubes. At times cooking also is done in these reeds. When out in the jungle if they get any hare or tortoise or lizard, they take the flesh, ram it into a reed cylinder, strike fire with a bit of steel, make a big fire with some dry reeds and cook the dish over the fire or strictly speaking in the fire, and they say it is very delicious. I am led to believe the same in the light of the



THE MUTHUVANS OF NORTH TRAVANCORE

1. Puja Hut.
2. Method of Carrying Children.
3. Hut Built in a Tree.
4. A Group of Women.

praises offered to the modern paper bag cookery. The spoons and ladles and the knives used for skinning animals are all made out of the reed. There are certain seasons when the reed yields like the bamboo a kind of rice which is used like the ordinary rice. But at times it is cooked or rather baked with honey in the reed. The reed is everything to them.

Their huts are all peculiar. They are very small and airy. Two sides are generally open. Lattice work or 'thatties' are often added to the sides. These huts are a dozen or so in one place, and such groups of huts are placed in convenient places in the different parts of their places of cultivation, generally the side of one or two hills. In each hut one family lives. One family means the father, the mother and children below four. Children above four are not allowed to sleep in the house of their parents. There are some large huts, dormitories—some for bachelors and some for spinsters—each presided over at night by an elderly widower for bachelors and elderly widow for the maids. These people take their food in the houses of their parents and spend their spare time in these dormitories. The mother-in-law has to be fed and looked after by the son-in-law.

All the children, boys and girls, have to shave their heads save for a small pig-tail behind. Only when they come to age are they allowed to grow their hair. This is celebrated by a feasting ceremony known as 'hair tying.' After this all the adults of either sex have to grow their hair and are never allowed to shave or crop. The hair in the case of the girls is tied into a knot, and the knot is kept in position by a comb made artistically out of the reed which acts both as a comb and also as a hair pin.

The infants are always, except when the parents sleep, carried on the backs in a sort of a hammock made out of the upper part of the dress. The child always is in a sitting posture. The people go about, do their work, and the kiddies are there always in their hammocks.

The women dress very much like the Tamils in the saree and are heavily ornamented with beads, some of them having several pounds of beads round their necks. Bronze bangles are also favourites. Glass ones, if they can get them, are considered a luxury. They are generally very shy and as a rule never talk to any male except to their father, son and husband. The stranger very seldom sees them. At the approach of the stranger they run away and hide in the jungles and return only at night fall. I may say that the photographs published here are the first ever taken of their women folk and I had the unique honour of being their photographer. The women became friends after some time with my mother and sister, and they betrayed them into my camera. They like to see photographs; but are averse to the process when they are concerned.

The Muthuvans never live on the same hill for two consecutive seasons. They go to one hill, cut down the reeds and set fire to it. When the fire dies down they all rush in from various directions with a great shout and run hither and thither in the newly acquired land. In this manœuvre they get wild boars, hares, tortoises, lizards and deer all roasted in the fire. These are at once gobbled up, and the event is one of the few sensational ones they have. On these occasions they all get plenty of roasted

stuff to fill every man. The ground is now ready and they have to dig up the place. This is a very slow process. The spades are only three inches long, but the handle is about eight feet, enabling them to work without bending their backs. The soil at the top is just loosened and the paddy sown. The place is a very fertile one, and yields from 100 to 150 fold and very often 200 fold. This is a feasting season—feasting mainly on rice. On these occasions they could beat hollow our expert gluttons. The rice is all threshed and taken. They make a hut—a big one—on the top of a tree and in this they construct cisterns like oil tanks all made out of the reed and they store up rice in these. The whole thing is made monkey proof. Now they take a holiday for about two months.

The whole population with their cattle and the dogs behind them and the children on their backs wander from jungle to jungle, conducting a hunting expedition. They carry their guns, and with their dogs they are able to get all kinds of game, and they subsist mainly on what they get by hunting. Very often they spear big fish—the masheer—and this also is added to their food. At the end of the holiday they come back and live on the rice that is stored up. A few roots and fruits gathered from their surroundings relieve them of their monotony of rice. The next year they migrate to another hill, and this is repeated year after year. I noted one peculiar thing among them. They were able to tell the ages of all their people accurately. In fact they are very strong about dates. They have a way of calculating these dates. 'When my first son was born we were on the "Tiger hills." Next year we went to the Bear Hills and so on. I have now cut down and cultivated twenty-six hills, and so my son is twenty-six years old.' They can thus quite easily remember the dates of any event.

Their lives are by no means calm. They by themselves are a peace-loving and quiet people, very seldom known to quarrel. Drink has not yet penetrated to this quarter, but almost every night the wild elephants come and worry them. At times a tiger comes to steal one of their cows or one of their dogs, and in these latter scuffles some of the people get wounded. To afford some shelter they make a shed on the top of a strong and high tree communicating to the ground by a ladder. They are quite safe from the elephants here. But the leopard climbs the ladder himself, and to prevent this they place a screen on the ladder.

The social relationships of these people are also very curious. Marriages are arranged by the contracting parties, and are seldom or never arranged by the parents. A young man wants to marry a particular girl. He tells his friend about his desire. This friend finds out from the girl if she is agreeable to the match. If the two are agreeable the parents have to arrange for the marriage. Parental displeasure never stands in the way of the match. On the day of the marriage the bride and the bridesmaid go out to the field and pretend to work. The bridegroom and his friends chase these girls and catch the bride, at times after a mock fight. The bride and the bridegroom have to spend that night in the jungle away from the huts. They may make a small shelter for themselves for that night. They are married now. The next day the couple comes back, and all the people have a good feast. Later on all these people, including the newly married couple,

merge into their every day duties, the only difference being a new hut added for the new couple. Divorce is by mutual consent or by the separation of either party, and *there is no stigma attached to either party. They can and do marry again.* Monogamy is strictly observed. Irregularities of sex life are almost nil or very rare. Dishonesty is almost unknown—at least at a very low level. In the big paddy storehouse every man has his own cistern. When his stock is exhausted he never tries to take from that of his neighbour, although none of these are kept under lock and key. Nobody suffers on account of this. If it is known that one home has no food prepared because of scarcity, or due to the absence of husband or wife, or due to any other reason, all the other houses send a small share of everything they have in food to that home. And so nobody in the community goes to bed empty-stomached. Equal distribution of the absolute necessities of life, done in a voluntary manner, almost instinctive among them now, has eradicated many kinds of vices.

Their religious beliefs and practices are also very simple. They have no idols *at all and no priests*; but they believe in a god, *swamy*, and they make a small hut away from their place of abode as a shrine for their swamy. In this they keep a small bell and some incense. They come often to the swamy, and make their requests, and often thank the swamy for benefits received. They have some sort of ancestral venerations. All their dead whether young or old, male or female, are considered ancestors. At times they take some food materials near a stream and offer them to their ancestors and call them by their names. It means nothing more than a repetition of all the names that they can remember. Later on they eat up this food and thus ends their ancestral venerations.

We lived among these interesting people for two days in one of their dormitories. They were shocked, no doubt at the familiarity of the different members of the family with one another. By this time our driver returned with a spare wheel and some watchmen were able to keep off the rogue elephants from our car with some fire. Thus without anything worth mentioning we returned, carrying with us only the happy memories of the wild elephants and the broken wheel, and last but not least 'the Muthuvans.'

J. P. JOSHUA.

MADRAS.

The Ancient Hindu Conception of Music

While the bold and dogmatic assertion of Shakespeare about 'the man that hath no music in himself' nor is moved by the harmony of sweet concord being 'fit for treasons, strategems and spoils' may well be doubted by many, it is well-nigh certain that there are few who would deny the delicious charms and bracing virtues that really belong to the divine art. Melodious effects are entrancing. They fascinate and elevate the soul. To put it in Addisonian language our hearts 'melt away in secret raptures' whenever our ears are entertained with really enchanting music. But it is not our business in this essay so much to dilate upon the beauties of music as to enter into a brief inquiry into the ancient Hindu conception of *sangeetha.*

The ancient Hindus defined *sangeetha* as a euphonious combination of *geetha, vadhya* and *nrithya.*

'Geetham vadyamcha nrithyancha
Thrayam sangeetha muchyathe.'

[*Geetha, vadhya* and *nrithya*—these three in unison produce music.]
These, uttered in solemn accents, are the words of the poet as to what constitutes genuine music, worth the name. The first of those three elements connote vocal music, the second signifies instrumental music and the third represents the art of dancing and keeping time. There is no music where these three constituents are not represented in a symphonious blend. Random strains destitute of such consonance can in no wise be termed *sangeetha.*

As to the source of *nadha*, or musical strains our forefathers had an exceedingly fanciful and suggestive theory to give us. Before learning this it is necessary to bear in mind that the Hindu conception of the art of music is essentially spiritual. It is so even to-day. The deity of *Sangeetha Devata* has its special worship. Nor is this all. Has not the famous South Indian saint-musician Thyagaraja gone even so far as to sing in one of his *krithis* that those of us who are ignorant of music are incapable of obtaining salvation? Again, was not *nadhopasana*, or the worship of music, preached by him in another of his songs? Indeed, the conviction had gradually grown upon the saint that the seven fundamental *swaras* or notes of the Hindu music can ultimately lead to our finding eternal bliss, free from the bondage of re-births. The reason for this is, as we shall indicate below, that our ancients believed that the origin of musical notes is internal, being evoked as it were from within the human organism by subjective psychic forces.

The soul, they said, which longs to breathe a strain induces the mind which in turn stimulates the *agni* (fire) in the navel, while this last agency acting upon the

breath sends it up in order from the navel through the throat and mouth out into the air. The syllable 'na' in the word *nadha* represents *prana* (breath, or the principle of life) while the latter syllable in the word is said to signify *anala* or fire, and it is by the union of *prana* with *anala* that *nadha* is inspired. To quote the old *sloka*:

'Nakaram prananamanam,
Dhakara manalam vidhu,
Jatha pranagni sam yogath
Thena nadhobhi dhiyathe.'

[The letter 'na' represents *prana* and 'dha' *fire*, while the combination of *prana* and *agni* results in *nadha*.]

Every one of us is able to hear this *nadha* after it has been finally expelled through the various passages described above; and it is the aim of the ascetic to 'go within himself' and try to trace the internal origin and spiritual functioning of the melody which remain cryptic all along. Once the yogi is able to hearken to this inborn music and enjoy its spiritual rhapsody and mystic splendour, he has attained to the enchanting inheritance of the saints in light.

We have indicated how the very word *nadha* is symbolic of the above mentioned theory of our ancestors. It now remains for us to give an idea of the greatness of music as propounded by them. In the idealistic flights of their philosophical imagination, our veteran *rishis* held that the whole world would cease to exist, if their were no *nadha*. For is not the whole universe only a materialistic illusion created by our ideas—ideas born of language which in turn is only a combination of sounds (*nadha*) in the form of words and sentences?

'Nadhadheena matho jagath'

[The whole world is *nadha's* and the fulness thereof.]
Again, is not music the source of universal joy, gladdening as it does the hearts not only of human beings, but also those of children, kine, and even the venomous serpent?

'Sisur vethi, pasur vethi,
Vethi gana rasam phanihi.'

[Children, kine and even the serpent are charmed by the sweet effects of melody.]
As a matter of fact we often hear that a foaming savage beast can be tamed by the persuasive charms of sufficiently ravishing and transporting strains.

Further, the edifying virtues of music were strongly emphasized by our elders. It is indispensable for a life of faith, grace, love and duty. For the Gods of the Trinity (Brahma, the Creator, Vishnu, the Preserver and Siva, the Destroyer) are themselves music-souled (*nadhathmika*). Substituting *nadha* for Word in the opening lines of the Gospel according to St. John, our patriarchs might well have uttered, 'In the beginning was the *nadha* and the *nadha* was with God, and the *nadha* was God. The same was in the beginning with God.'

V. BALARAM.

MADRAS.

Some Interesting Points in South Indian Philology

I. Dravida and Andhra

1. Open the pages of any Sanskrit work that mentions the names of the countries of India. You will find Dravida and Andhra as distinct countries. There was a time when the Andhras were alone known to the Aryan world, viz., the period of the Aitareya Brahmana which mentions them. But there was never a time when the term Dravida included Andhra under it.

2. Dravida represents the name of a country, whose people are the Dravidas. Andhra represented a people in its earliest known significance, and latterly it referred both to the people and to the country occupied by them.

3. Dravida and Andhra latterly meant the languages also spoken in these countries.

4. Coming to the languages, philology leads us to an undifferentiated mother-tongue of these people, of which the present day South Indian dialects are mere isolated groups. Kumarila speaks of the Āndhra-Drāvida Bhāshā, not the Drāvida-Āndhra Bhāshā.

5. The Andhra was thus from ancient evidences the original or at least the principle stem.

6. Neither the grammars of Sanskrit, nor the individual grammars of these languages ever knew of a Dravidian group of tongues, of which Tamil is represented to be the type. Hēmachandra and other grammarians spoke of a *dēshi* element apart from Sānskrit or Prákrit. Before Caldwell coined the word, the vocabulary of these languages knew only of 'tatsamams,' i.e., Sanskrit or Prakrit words, 'tadbhavams,' i.e., words of the same origin, mispronounced by the South Indian mouths, and the *dēshi*, words of indigenous origin.

7. We have known the immense sea-trade of the west coast of the peninsula, and from the earliest times, there have been settlers who mixed up with the races. The Lemurian theory lends to further admixture, if at the time of its submersion man appeared on earth. We also know of migrations into the south from further India and the Archipelago. The language of the extreme south which is Tamil has much of admixture in it and cannot form a type for the other languages, whose admixtures, if any, bear a different history. It is no wonder therefore if Caldwell had to express himself in highly qualified language, when he said, 'Notwithstanding many interesting analogies with Sanskrit, Greek, Gothic, Celtic and Persian which may be discovered on a careful examination of the Dravidian tongue . . . . the *essential* characteristics of these tongues are such as *seems to me require* us to *regard* them as *in the main* Scythian.'

8. The stock argument that Tamil has an ancient literature cannot alone prove anything. Philological work in the South is yet in its beginnings and the forms of that literature, whose dates are *yet doubtful* (and bordering sometimes on the mythical, e.g., the Sangam Age where each Sangam sat with its same president and poets for thousands of years) cannot have any meaning until proofs are adduced to link them with the history of its own and with that of the other languages. Nor does an ancient literature, yet preserved, prove by its bare existence that the other languages were non-existent or uncultured or necessarily derived from it.

9. Scholars of the other South Indian Languages reject the view of Dr. Caldwell (viz., of the innovation of a Dravidian group, where Dravida is made the type) as baseless and misleading, and as *making, invidious distinctions*. If antiquity is the question, we find the Andhras mentioned earlier; if group representation, we have Kumarila's Andhra-Dravida Basha; if the *classification of the great* grammarians (of the Prakrit and the South Indian languages) is to be taken into account, we have the *dēshi*; if historical admixtures have to be isolated and eliminated no language of the south can yet claim to be pure and unmixed. If, however, a working hypothesis for an unbiassed judgement is all that is wanted, the safest sub-division that can be made will be 'The South Indian Group of Languages,' and I for years have used only this term in preference to all others, as the least misleading and the most serviceable.

II. Ethnology

1. The South Indian races were supposed to enter into India before the Aryan migration into it. Various theories have been propounded as to their origin. We have thus Dr. Caldwell's theory of Scythian descent, Sir William Hunter's *Kolarian* admixture with Caldwell's Dravidian, an Australian origin, a Lemurian theory, a Mongolian theory, etc. and towering above them all, Friedrich Muller's theory of the Munda origin. Ethnologically Risley speaks of the unmixed South Indian as a squat figure with a black skin and a negro-like projection of the nose.

2. Coming down from a northern region, the Scythian or the Mongolian cannot be black in complexion. In dismissing such theories Risley remarks that 'it is extremely improbable that a large body of very *black* and conspicuously *long-headed* types should have come from one region of the earth which is peopled exclusively by races with *broad heads* and *yellow complexions*.' The Australian theory does not take the physical type into consideration, while at the time of the Lemurian submersion no one knew the type of man that escaped into our land. After reviewing all the ethnological evidences of the descent of the people of Southern India, Caldwell, who had his own theory about us, had to confess that our physical bearing was essentially Aryan, and did not tally with his theory about our Semitic descent.[1]

[1] The following extracts from his writings may be of some interest '. . . omitting for the present, the question of colour, it does not appear to me that there is any essential difference between the heads or features of the Dravidians and those of the Brahmins. . . . It would be surprising indeed if under such circumstances, varieties of man did not make their appearances,

3. We have now to account for Risley's unmixed types with a squat figure, a black skin and a negro-like projection of the nose. These are the paleolithic people of Southern India of the Negritto type who entered the country from the Guzerat side. The first traces of them are seen in the Subarmati valley of Guzerat. According to Mr. Foote 'their art crafts in stone were in kind more numerous than, and in shape and make far superior to the Australian or the Tasmanian. Similar paleoliths were seen in Cape Colony, Zambesi, Somaliland, Egypt, Palestine, the Caucasian Provinces, Crimea, Poland, Siberia, Germany, Austria, Switzerland, France and Spain.' This African type thus occupied the greater part of the then known world and in India we see them branch off from Guzerat to the South through Kolhar in the Kanarese District of Bijapur and thence across the river Kistna through the Lingsagar and the Nandar Districts in Haiderabad to the sea. From Nandar, a branch entered the Ceded Districts and settled at Sirvēl, Koilkunta, Rāyachōti and Bellāry. Some of them then entered Mysore and settled in the Shimoga and the Kadur Districts. A branch went further south and their paleoliths are seen near Madras, and microspic traces in the Chingleput, North Arcot, Tanjore, Trichinopoly and the Madura Districts. This is the earliest evidence that we have of the inhabitants of the south, and the geological records can be safely relied on. These represent the black ethnic type.

4. The other non-Aryan races whose type has been changed or is changing may be the Lemurians, the Australians, the Kols, the Mundas, the Mongolians, the Scythians or any, or some, or all of them. A combination of two or more of these non-Aryan types cannot produce an Aryan type.

5. There is no denying of the fact that a non-Aryan type existed in the south long before the Aryan advent. Very recently Mr. Thurston took measurements of the South Indian races, and confirmed the distinct non-Aryan descent of some of them. But generally speaking, 'the Dravidian type of head will even bear to be directly compared with the European. . . . The Dravidian heads differ from the English, only in being smaller and narrower with a preponderance in the former of the signs of timidity and subtlety, and in the latter of physical and moral courage.' How then has the original type been changed? Was it due to the ancestors of the South Indian languages? Was it on account of the Sanskrit speaking Aryans? Let us consider the latter first.

and if ethnologists looking at the question from a distance did not sometimes doubt whether they could all be referred to a single race of pure blood'.

Sir George Campbell in showing the strong Aryan features in the south says 'that among all the Hindu tribes the Aryan element now prevails and that the presence more or less of the aboriginal element is only a question of degree. A change of language takes place when passing southward we exchange Mahratta for Telugu or Kanarese. But looking at the people we see no radical change of feature or characteristics. After all in their main characteristics the southern people are very like those of the north. Among some of the inferior tribes of the south, the remains of the thick lips, the very black skin and other features may still be traced. But colour perhaps excepted, the aboriginal features are probably gradually wearing away'.

A confession from an opponent to the theory, viz. Dr. Caldwell may profitably be quoted:

'The general conclusion to which we are led seems to be that whilst the physical type of the Dravidians of Southern India including that of the uncivilized Todas seems to be substantially identical with that of the Aryans,' etc.

(i) *The Sanskrit Aryans.*—The probable date of their entry into the South must be long after the events of the Ramayana. The Ramayana shows that at that time there were only a few Aryan settlements in the Dandaka scattered in different parts of it, and the non-Aryan settlers there were a regular menace to them. The mention by Sugriva of several South Indian kingdoms gives us no ethnological clue even if that portion of Valmiki's text is not an interpolation. It must be some centuries after the events in the Ramayana that Sanskrit Aryans could have come farther south. That was the age when Sanskrit was fast ceasing to be a spoken language. The language of an over-powering people such as the Sanskrit Aryans cannot become a dead language unless its representatives live long in single isolation outside their own community. We have therefore to admit the fact the Sanskrit Aryans who came to the south must have numbered but a few. Their influence could thus be more intellectual than physical. They imported their religion, civilization and arts into the land; they enriched the literature of the country by Aryan themes in local tongues. Though numerically weak, they transformed the thought-current of the population by their superior culture. Ethnologically the propagation of their race was of supreme importance to them; they practised strict morality; their males could after marrying into their clan marry even as Manu said into all their next lower clans; but their girls were always to marry within the caste.

(ii) *The Fore-fathers of the South Indian Languages.*—It is impossible to expect that a handful of Sanskrit Aryans could change the ethnic type of nations counting millions of individuals. The change is so vast that we should find an explanation for it in some other Aryan quarter. The Negrittos, the Scythians, the Mongolians, the Australians and the rest about whom hypotheses have been advanced by scholars belong to the non-Aryan type, whose combination cannot produce an Aryan type. The only people that yet remain to be considered are the vast hordes of settlers that preceded the Sanskrit Aryans and who spoke a language of which the later day Kanarese, Malayalam, Tamil and Telugu are the dialectical variations. For the change of ethnic type which we noticed above, the conclusion becomes inevitable that this vast population must have been Aryans.

6. We have thus a conflict of races and of languages. Firstly during the paleolithic age many thousands of years ago we have seen a black race of people entering Guzerat and colonizing the southern part of the Deccan and Southern India. The vast numbers of their paleoliths in certain parts indicate a very large population. Theirs was a settled ethnic type. Ages of unmixed life vastly expanded their number and fixed by heredity their ethnic character. The residual element of their language, if any, must bear analogy with that in Cape Colony, Germany, Siberia, and all the countries which they peopled. Secondly, we have to take into account the races of men, if any, of the Australian and the other types of whom scholars have made so much. It is these races that by endogamy or exogamy constituted the non-Aryan types of the South. It is between these and the early fore-fathers of the Aryan element in the present day type that the conflict of languages and races arose. Like their ethnic character, the languages also of these non-Aryans slowly underwent a change and we find to-day a large number of dialects in the

country bordering on the Telugu or the Tamil, the Kanarese, the Malayalam or the Tulu. Any theory of the South Indian languages that does not take into consideration these ethnological bearings of the problem fails to give a satisfactory explanation.

III. Languages

The Aryan settlers that this ethnic basis demands must precede the Sanskrit speaking Aryans by many long centuries and should belong to a remote age when even the Vedic Sanskrit itself may not have been differentiated. An examination of the dēśhi element in these languages therefore becomes necessary and I shall in the space yet left for me briefly survey one or two aspects of this Indo-Germanic character. The non-Aryan element in them can well be investigated only after the Aryan is eliminated, and we can in the course of this treatment clearly see whether the non-Aryan survived more or less or completely succumbed to it. This leads us to a determination of the Indo-Germanic affinities of these languages, and the other bearings of this problem. But if I am asked to state what I consider to be a typical illustration of the Indo-Germanic relations of these languages I quote two verbs from Telugu, *trācgu*, to drink and *wrayu* (*n. wracta*) to write. The consonantal relations of T and G with D and K respectively or too plain to require a phonetic explanation. The main point of interest is the underlined half-nasal C, called *artha anusvaram* found in the strict grammatical spelling of the word, but lost in pronunciation. The symbol indicates that at one stage in its history the word was really *trāngu*. Curiously enough this lost sound in Telugu is preserved in its Teutonic form in E. drink ; A.S. *drinkan* ; D. *drinken* ; Ger. *trinken* ; it is absent in the Icelandic *drekkà* ; and the Gothic *drigkan*. The Telugu verb *wrayu* (noun *wrata*) still preserves the sound of the initial W which is lost in the English *write* ; A.S. *writan* ; Icel. *rita* ; Sw. *rita* ; Dan. *rigten* ; Ger. *recissen*. For want of space I give below just ten examples of this class, all from the same part of speech, viz., the verbs :

1. (Tel.) *lē* (archaic, occurring now in imp. second pers. sing. *let-tu*, *ponī lettu*) let it go. Cf. Tam. *pohalām* ; *irukkalām* ; E. *let* ; A.S. *laeton* ; O. Sax. *latan* ; Goth. *letan* ; O. Fries. *lata* ; D. *latan* ; Icel. *late* ; Sw. *lata* ; Dan. *lade* ; O.H.G. *lazan* ; N.H.G. *lassen* ; Lith. *leidmi*.

2. (Tel.) *throyu*, to throw ; A.S. *thrawan* ; O.H.G. *drajan* ; *drahan* ; N.H.G. *drechen* ; D. *draiyen* ; to turn, to twist.

3. (Tel.) *pilu*, to call, to bid ; A.S. *biddan* ; Icel. *badja* ; Ger. *bittan* ; Goth. *bidjan*.

4. (Tel.) *piku* ; Kan. *pikku*, to pull away ; A.S. *pycan* ; N.H.G. *piken* ; D. *picken* ; Dan. *pikku* ; Sw. *pikka* ; Icel. *picka*.

5. (Tel.) *vēgu*, to be fried ; Tam. *vēgu* ; E. *bāke* ; A.S. *becān* ; Icel. *baka* ; Sw. *baka* ; Dan. *bage* ; D. *bakkan* ; G. *backen*.

6. (Tel.) *peruku*, to pluck ; Tam. *pidungu* ; A S. *pluccian* ; *byciian* ; L.G. *plukken* ; Dan. *plukke* ; Sw. *plocka* ; Icel. *ploka*.

7. (Tel.) *mēyu*, to feed; (*n. mēta*, food) Tam. *mēi*; E. *meat*; A.S. *mete*; D. *met*; Icel. *mater*; Dan. *mad*; Sw. *mat*; Goth. *mets*.

8. (Tel.) *pōyu* (*n. pōta*) to pour, to put; Kan. *hākku*; D. *pooten*; Dan. *pōdar*.

9. (Tel.) *yean*, to bring forth; Tam. *Yian*; Kan. *īn*; E. *yean*; A.S. *eanian*.

10. (Tel.) *chū* (reduplication *chuchu*) to see; A.S. *seon*; Icel. *sja*; Dan. *see*; Goth. *saihwan*.

Incidentally a few other analogies also may be mentioned:

1. Goth. *guda-faurhts*, god-fearing; *gud-hūs*, god's house; Tel. *gud-i*, that in which God is, a temple.

2. O.H.G. *weidan-ari*, hunter; *wēt-ari*, hunter; Ger. *weidinon*; Tel. *wēta*, hunt; Tam. *vēttai*.

3. Goth. *alla*, all; Tel. *ella*, all; Tam. *ella*.

4. O.H.G. *bēto-mar*, one who prays; *beta-hūs*, house of prayer; Tel. *vēdu*, to pray.

5. In O.C.Sl. *gla-gol-u*, noise, the form of *gol-gol* is taken by the German philologists as a hypothesis. In Telugu, the word *gōl-a*, noise is still preserved and the form *gol* need not therefore be a hypothesis.

6. Lat. *juven-ta*, time of youth; Goth. *junda*, and similar words have the pre-ethnic suffix *ta* whose etymological origin is said to be obscure. This *ta* is still preserved in Telugu, in *chinna thanamu*, etc., the time of young age.

7. (*a*) The participial suffix, *ant-a* (nom. sing. *baranto*; gen. *barantahē*) of the Avesta has been explained for instance on the basis of the accusative termination -*en* (*barant-em*) being placed on a level with *aspe -m* (stem -*aspa*). It may be definitely stated that the accusative suffix Tel. is-*m* thus Tel. *vadu pustakamu -m goni techchenu*, he brought the book. (*b*) The cardinals, abstract numerals and the ordinals. The action of the Aryan and of the non-Aryan elements in these languages is clearly brought out in a morphological examination of the numerals. It is these numerals that set many a South Indian scholar on the wrong scent, and no system of treatment is complete that interprets the changes exclusively on the one to the wrongful neglect of the other. The dealings of the Aryans with the non-Aryans necessarily require the use of some non-Aryan forms in social life, and their original Aryan had thus gone out of use. We have in these languages.

Tel. *rendu*; Tam. *irandu*; Kan. *rendu*; two.
Tel. *mū(n)du*; Kan. *mūnu*; Tam. *mūnu*; three.
Tel. *nālugu*; Kan. *nālku*; Tam. *nālu*; four.
Tel. *a-yidu*; Tam. *anju*; Kan. *ayidu*; five.
Tel. *āru*; Tam. *āru*; Kan. *āru*; six.
Tel. *ēdu*; Tam. *ēḷu*; Kan. *ēḷu*; seven.
Tel. *enimidi*; Tam. *ettu*; Kan. *eṇtu*; eight.
Tel. *tommidi*; Tam. *ombadu*; Kan. *ombattu*; nine.
Tel. *padi*; Tam. *pattu*; Kan. *hattu*; ten.
Tel. *iruvadi*; Tam. *iruvadu*; Kan. *ipupattu*; twenty.
Tel. *nūru*; Tam. *nūru*; Kan. *nūru*; hundred.
Tel. *vēyi*; Tam. *āyiram*; Kan: *sayira*; thousand.

Beyond one thousand the South Indian language have no definite words for these numbers. It may also be noticed that Tamil has for five *anchi* the derivative from the Aryan Skr. *pancha*. The Tamil and Kanarese words for eight are *ettu* and *entu* respectively from the Skr. *ashta*. For one thousand Telugu alone has a distinct word (*vēyi*), the Kanarese *sayiram*, being the derivative of the Aryan *sahasra*, and the Tamil *āyiram* being a further derivative from the Kanarese *sayiram*. Another fact may also be noted that Kanarese and Tamil have an earlier hundred which is ninety and an earlier thousand, i.e., nine hundred.

First: The proethnic suffixes for this numeral are in the Indo-Germanic Languages (Indg.) *-uo*, *-mo*; *-tmmo* and *-isto*. In Telugu *-uo* enters largely into the combination of all numerals. We have thus *okat-ō*, and *okati-ava* first; *rendō*, *rendu-ava* second: and so on for all numerals.

Two: The Aryan form *doyi*, *duuo*, two occurs in the Telugu and the Kanarese compounds as in *kan-doyi* the two eyes.

Let us take the multiplicative suffix *vāram*, the Avestic *vath*: The interchange of *vā* to *ma* in the South Indian Languages (Sgg.) can be seen from the following examples. Thus even in the Aryan invocations of a later day.

Skr.	*Kum Kuma*:	Kan.	*Kun Ku-va*
,,	*Grama*	,,	*Grava.*
,,	*Chamari*	Tel.	*Savara.*

Coming then to our multiplicatives, we have the corresponding forms for the Aryan suffixes thus.

Skr.—*ekavāra*—Telugu *oka-māru*

Coming to the distributives, their oldest Aryan expression was in reduplication. Thus Skr. *panca-panca*—five each. Telugu has the same reduplication as in *okatokati*, one each; *rendurendu*, two each.

Exigencies of space preclude a fuller treatment. But the morphology of these languages indicates the existence of both the Aryan and the non-Aryan elements side by side, and the truth as already pointed out, viz., that treating them exclusively as the one or as the other is certainly an error.

(*c*) (1) The Indg. frequentative suffixes *-le* and *-er* play a very prominent part in the S.I.G. (South Indian Group). They are not merely frequentatives. The frequentative idea leads as its next step to plurality and these have in consequence been in some S.I.G. languages used as plural suffixes. Thus Tel. *bada-lu* to be exhausted; *vada-ru*, to prattle; *arasu-lu*, kings; *neyu-ru*, the nearer individuals, i.e., friends.

(2) The Indg. causative *se*, Goth. *is-on*; which occurs as *-p* in gras-*p*, clas-*p* is also the causative suffix of S.I.G. the Tel. in *-chu*: Kan *-su*: Tam *-um*. Thus Tel. *chē-inchu*, to cause to do; (*kri* Skr.) *tāk-inchu*, to cause to touch; Kan. *kikiri-su*; Tam. *seyy-um*; Tel. *tri-ppu*, to cause to turn.

(3) The statement that the S.I.G. languages have no gender other than the pronominal suffix is not true. Instances are however very rare. In the Sanskrit word *rūpa*, form, may be seen how it is attacked by S.I.G. masc. suffix *-ri* in the form (a handsome man) *rū-pa-ri*; and by the S.I.G. fem. suffix *-si* in (a handsome woman) *rūpa-si*.

(4) The Indg. has only one accusative suffix *-m*, like the earlier forms in S.I.G. which also is *-m*. In later days Telugu while retaining the *-m* analyzed it and produced accusative suffixes in *-n* and *-nu*, all of which are in grammar represented a variants of the *dritam*, i.e., the nasal *-n*. Thus all the acc. forms of Tel. *coo-ra* (E. curry) are *coora-m*; *coora-n*; *cooran-u* which in nominatives in stems not ending in a, e, or o takes the form *-m*, *-n*, *-ni*, as in Tel. *cevi* (Skr. *srū*, to hear) ear; *cevi-m*; *cevi-n*; *chevi-ni*, all accusatives.

(5) Many stems in the S.I.G. form their nom. masc. and fem. singular without a case suffix. (*a*) Thus for *a* stems: Tel. *kūna* (a young one); Tel. *bāna*, Tam. *pānci*; a wide-mouthed pan or pot). (*b*) -i stems Tel. *peyya* (the female young of a cow, heifer, etc. Tel. *penti* (female); Tel. *dadi* (a female servant); Tel. *kodi* male young of a cow, heifer, etc. (*c*) -n stems: Kan. *gandan*, a male hero; Tam. *Rama-n*; *Krishna-n*; *Govinda-n*; Telugu has lost the *-n* in some cases and changed it into *-nda*, in some cases cf. Indg. *-uent*. thus *Ram-undu*.

IV. The Prosody

The prosodial system of these languages has also given us its own truths. A line in poetry of some of the ancient European languages consisted of two sections, each containing two strongly stressed syllables and of these four long syllables three were alliterated. Three severe and consistant rules were thus required for this poetry, viz. that the section, the strong accentuation and, above all, the alliteration must be preserved. This alliterative poetry has its copy in the rules of the prosody for the ancient South Indian poetry. The *alliteration monai* was according to the modified rules yet preserved in the two main stems of this group of languages, Telugu and Tamil. It has to be at the beginning of all the four feet in a line or at the beginning of any three or any two of them.

The rhyme which in Europe is at the end is in Southern India in the beginning of each line. It is also at the beginning of any three or of any two feet in a line. This fascination for alliteration and rhyme in the poetries of two different peoples one living in the south of India and the other in the north of Europe cannot but be a further evidence for the race and the language of the peoples to whom these poetries belonged.

V. Conclusion

(1) The statement that the S.I.G. have far reaching Aryan relations is generally rejected by the scholars. I have in this paper attempted to show that there are some Aryan analogies worthy of consideration that falsify the view that these languages have to be treated as decidedly non-Aryan. This non-Aryan tendency has gained ground by a preferential representation of Tamil by the writers living in the farther south. The view has to be admitted that the S.I.G. have to be treated as partly Aryan and partly non-Aryan, and it is hoped that the time is not far off, when the real type of them all will be fully recognized. Till then, the philology of these languages cannot be said to be definitely settled.

(2) The treatment set forth herein also points to another important truth. The primitive Aryan stem of the S.I.G. has a distinct place among the earliest divisions of the Indo-Germanic Group which as a whole requires to be studied and modified in relation to the vast material that the S.I.G. furnish. And I firmly believe that one day or another this study will certainly be made by the West also and certainly for the profit of her own languages.

(3) As to the exact nature of the S.I.G. the meagre treatment that is possible in a paper like this will not suffice. The points herein touched are merely indicative of a fuller treatment and show.

(1) that such ethnological changes can be possible only with an immense Aryan population, who must as such be speaking their own language;

(2) that the Aryan element in these languages verifies the truth of ethnology;

(3) that the progenitors of these languages, who entered India long before the Vedic Aryans must belong to an early branch of the Aryan Race;

(4) that the Teutonic Branch of languages of the Indo-Germanic Group has by far the largest affinity with the S.I.G.;

(5) that it is necessary to take the S.I.G. as originally Aryan, that later on became intermixed with the aboriginal, and not as originally non-Aryan with a later Aryan admixture;

(6) that as we go further south the type becomes less reliable on account of greater foreign admixture due to extensive sea-trade, and to the Australian, Javanese, Lemurian and other elements, and that the cause of the unsettled condition of the philology is due to Dravida being taken as the type; and

(7) that the phonology is and morphology of these S.I.G. make it mostly Aryan and partly non-Aryan.

T. RAJAGOPALA RAO.

Madras.

The Psychology of Value

> Aye, but a man's reach must exceed his grasp,
> Or what's a heaven for ?
>
> BROWNING.

In a broad sense, 'value' is a psychological term. Though its significance is economic, yet it is always a person that appraises a thing as valuable or otherwise. A thing's value or lack of it depends purely on the judgement of a person. But it is not in this sense that we shall consider the nature of value. Our task in the present essay is to determine what value is, how it affects us, what needs of ours it satisfies, what modes of and tendencies to action it suggests, whether it is a product of all the three phases of mental life, and whether it contributes to the unfolding of personality.

There is an end that shapes our plans, deny it though we may. There is always some motive behind all our actions though we may not be aware of it. There is no such thing as aimlessness in human affairs and what commonly goes by that name is only a different type of aim from that which a person was expected to have. Nay, we might even say that 'aimlessness' is itself an aim for, by being 'aimless,' some deliberate action is involved in putting off all 'aim.' All our actions are characterized by purpose of a noble or base kind.

In using the words 'noble' and 'base' we have come to grips with our problem. In the first place these two words suggest that value is a social term. It is the individual that passes these judgements but back of that judgement there lies the accumulated judgement of his countrymen, his clan, his tribal group, or his family. The organism we call 'man' is itself a product of society and the judgement that he passes is a social judgement. And we cannot think of anything that is at once social, psychological and ethical other than a value judgement. It marks the human tendency to criticize one's own actions by the 'higher self.' But the 'higher self' is really the 'social self.'

This criticism is what is known as 'value.' Now the question whether or not after the criticism a man profits by it is an ethical problem. But the criticism itself, the judging, 'if I act in such and such a manner, what will people say ?' is psychological. Ethicists would probably include this in their field, but on analyzing the nature of the criticism, we find it to be more psychological than anything else. The criticism is marked by hesitancy, deliberation, and concentrated thought.

The process then of arriving at value is largely a matter of mental exploration. Value is the product of the higher mental processes.

The question now arises as to the value of our pursuit of value. Why do we seek value ? What would happen if no value existed. To begin with let us rid ourselves of the idea that there is any such *thing* as value. We have only valuable objects

and we have the process of valuation, but we seek in vain among the odds and ends of the world for the thing going by the name of value. Why do we seek objects of value? How do we profit by the valuation process?

The answer to the first question is simple. We seek value because we must. Rational creatures that we are, our actions are purposive. There must be an object of pursuit, an ideal towards which we strive. We require some motive to inspire our actions, otherwise we would be as good as dead. It is value that is thus purposeful. Our aims depend on our conception of value. To the philosopher what is of value is that steady vision of the one undivided whole. To the aesthetician it is to draw that perfect picture which reflects the real spirit of Nature. To the politician it is to see a Parliament of man and Federation of the world established. To the religious-minded it is to see that peace and goodwill are made to dwell on earth. All that they do, all that they think or feel is imbued with this ideal they have before themselves. To pass a judgement of censure on the actions of people without taking into account the ideals they have planned for themselves is not right on the part of the ethicist. One feels that what are known as 'circumstances and consequences' in Ethics as extenuating the unethical conduct of persons are really an appraisal of their actions in relation to their values. In any case that ought to be the deciding factor.

It may be urged here that if what has been stated above is to be granted then the mad man himself must also be above censure. Certainly; the mad man may not be too lightly or hastily condemned. For one is inclined to think that the insane man is suffering from an overdose of his ideal, without the knowledge of how to achieve it. There is action in him too, but it is action in the wrong direction as a result of which the aim has been thwarted.

Enough has been said, however, to justify our inclusion of 'value' under the human instincts. For in the first place, it has been seen that it is a highly complicated reaction that value calls forth. It is truly serviceable to the human species, for it has no small place in the advancement of man's interests; it is characteristic of the species too, for there isn't anyone to whom there is not something or other of value; and it is capable of subsequent modification inasmuch as when one's 'mental vision' expands, he puts away childish things and seeks greater values.

Even if it be not granted that value is itself an instinct, at least it may be allowed that the principal instincts depend on our appreciation and pursuit of value That all-comprehensive instinctive of self-preservations is at the bottom of our conception of values. In life, ideals count for much. They are the pivot of society. Nations thrive because of their ideals, so do individuals. To seek value is to stand fast and not be swept away by the flood. It is often remarked that though such and such a man perished, yet the ideals he stood for once still remain. The Buddhist doctrine has it, that action remains, not personality, and 'action' in my opinion, is best interpreted as value. No man is remembered for his own sake. The world cannot afford to count the individuals. The individual is nothing but a drop in the ocean. He is great because of what he strove to be, and what he strove to be depends on what made him strive to be that. So then we have not

only self-preservation, the instinct, but the Buddhist sense of 'self-preservation' which goes beyond the realm of the living.

That value is the result of the cognitive processes needs no special mention, for it is self-evident. The process of valuation is a type of reasoning, and the definiton of reasoning as given by Miller aptly explains the nature of value. 'Reasoning is controlled by thinking—thinking organized and systematized according to laws and principles and carried on by the use of superior elements of technique.' In the case of value the 'laws and principles' are represented by the *standard* of value a person has chosen.

Now though the process of valuation is mainly instinctive, yet the standard of value comes at the end of a process of inference. It is by taking into account some of the standards of value already arrived at by the world and valuing them that a standard suited to the needs of the individual is framed.

It is not the less self-evident that the feeling side of mental life has very much to do with 'value.' Why does a man seek 'value'? Evidently because it gives him satisfaction of a particular kind. The process of valuation involves imagination—mental manipulation—and imagination has a marked tendency towards emotional experiences. A work of art 'pleases,' and it pleases means that it is 'valuable.' A beautiful poem delights because its value lies in its raising us above the dross of the world. In short value has an appeal to the aesthetic side of man's nature.

It has been said that valuation involves a definite choosing between two conflicting ends, that it involves deliberation. It enables a man to take the initiative and act so as to bring about the best possible results. It leads him to do things he would never have done without it. It spurs him on to achievements which once he never dreamt of. It nerves his heart, it steels his sword. It infuses courage into the coward, arouses the lazy, cheers the diappointed, and is the only hope of toiling mankind. If at all there is anything that encourages the belief that life has something worth living for, if optimism is still the dominant note in a person's outlook, it is because life has *values* worth striving for.

From what has been said above, it is clear that value is the chief agent in the unfolding of man's personality. Personality is ths result of education and the function of education is to draw out the best in a man's nature. The teacher's duty is to hold before the pupil some 'value' which would attract him towards it and without stopping him there lead him further. But it is not so much in presenting values before him as in making him understand the process of valuation that the true function of the teacher lies. Once this is grasped, once a pupil has come to decide for himself wherein the value of a thing lies, then he may be depended on to seek that value.

It might not be improper to speak of a 'value quotient' on the analogy of an intelligence quotient. For more and more, the qualifications of a man must depend on the values he prizes and the ideals he stands for. The intelligence quotient is the measure of a man's private possession, as it were, for intelligence is a question almost associated with heredity. But there is no such egoistic tendency

manifest in value. It is an 'altruistic' standard dependent not on a man's native or acquired traits taken separately, but on both of them conjointly. As such a value quotient would presuppose and include intelligence. The 'value quotient' would place all people on the same plane and judge not whether they are brilliant in this subject or that, not whether they can or cannot do a thing quickly, but whether they are an asset to society, whether they have enriched the values of humanity and whether their contribution in any way brings man nearer the desired end.

K. BALASUBRAMANIAM.

MADRAS.

Editorial Notes

The College

The annual report of the Principal, given at the Prize Giving function, is reproduced in full in the College Notes. We have all learned to look forward with pleasurable anticipation to Dr. Meston's reports, for he has a happy faculty of making live facts which in others hands would be dry and uninteresting. The year under review is one of steady, untiring work in the service of the youth of South India. We all rejoice in the opportunity of making our contribution to the national life. India is forging ahead, slowly but steadily. The more her young manhood is enlightened and educated, the safer and more secure will be her future. This College believes that the type of education needed to develop the best national life is one that combines the best scientific method with the sublimest spiritual ideals. The better we are able to equip our laboratories, the better we are pleased for the sake of the students. But laboratories and libraries, important though they are, are not the greatest asset of the College. The greatest asset of the College is its spirit, the spirit of the Master whose name it bears. 'In Hoc Signo.'

Dr. Meston alluded to the hopes of the College. No educational institution could do for its students all that it would wish under the conditions now prevailing. Georgetown is an admirable place for commercial interests. But as the Principal reminds us, 'the godown transactions of Messrs. Wilson and Company on one side, and the sheet iron and pipes of Messrs. Jivaji and Company on the other' are anything but a healthful atmosphere for academic life. We are planning for a future that will be unhampered by distractions of this type, and that means larger and airier surroundings, and greater freedom for the various aspects of collegiate education. Present and former students alike will share in our hopes, and will follow with interest every step that is taken in the way of development and advance. To every son of the College we would say, 'Your Alma Mater is counting on your loyalty and support. In her plans for the future, we are sure you will not fail her.'

The Ideal College

'Diversities of gifts, but the same spirit'—that phrase of St. Paul's well sums up the qualities of the ideal college of which we sometimes dream, and which we would fain take as a pattern for our own college. 'Diversities of gifts,' because one of the most valuable and one of the happiest features of college life is that it brings together people of such different types. Within certain limits, no doubt—but they are wide limits—you have the utmost variety of temperament, and personality, and capacity. This congregating together of diverse types is of the essence of the idea of a college. But there must be something more, if your college is going to be a *real* college. 'Diversities of gifts' says St. Paul, '*but the same spirit.*' Within

and beneath that diversity, which is so valuable and so enjoyable, there must be an underlying unity of motive and purpose.

Let us make this clearer by indicating some of the main features of the ideal college of our dreams. In the first place, this college is a place where men work. There is no room in it for idlers. The members of it recognize that the opportunity to study means responsibility to study, and they do not shrink from mental and spiritual effort. They know it is their duty to make progress in the life of the mind and of the spirit, and they know that duty is sacred. But, more than that, it is a place where men work together as brothers. The spirit of the place is a spirit of comradeship and common effort. We all know the value and necessity of team-work in games, and surely something of the same spirit must be carried into our work also. It is that spirit which is sometimes described as *ésprit de corps*. It is difficult to define, but it means something like 'a corporate consciousness,' a sense of common aims and ideals and a feeling of corporate honour. It is something like the spirit of a family. The members of a real family are interested in one another and loyal to one another. They are willing to stand or fall together. They do not think of themselves as mere isolated individuals. They have a feeling of the oneness of the family. It is some such spirit as that which animates the college of our dreams. And, finally, this ideal college is a place where men learn the habit of service. The people who come there must learn that he who would be the greatest must become the servant of many.

Devotion to duty, brotherliness, the spirit of service—how are these to be achieved? Not through mere exhortation. It is not exhortation that we need, but inspiration. And that inspiration can come only from a personality who has in himself these qualities we seek. We need the constant friendship of one who can inspire us and lift us above ourselves—and in Jesus we have such a friend. What might it not mean for all of us, if we regularly spent even five minutes each day in the presence of Jesus? He would make us ashamed of all slackness and laziness, for what a sense of duty he had who said, 'nevertheless not my will but Thine be done.' And he would kindle the spirit of brotherliness in our hearts, this one who was the friend of the friendless and the shepherd of the strayed. And what a leader he would be in the way of service, for he himself 'came not to be served, but to serve, and to give his life a ransom for many.' And so our ideal college would be a college whose soul was Jesus. All the diversities of gifts belonging to it would be used as the spirit of Jesus dictated, consecrated to him, sanctified by him. In such a place, there would be an influence that could be felt, and, even here is there not already some such influence? Is there not an influence—call it, if you like, the influence of tradition—which we owe to men who long ago lived and worked in this place, being wholly given unto Jesus? It is the influence of the spirit of Christ. But how much stronger that influence might be if only we were, all of us, truly inspired by the same spirit!

We have been discussing what might be described as the 'atmosphere' of the place. 'Atmosphere' is a subtle essence, but it is none the less something very real. It depends partly, as we have said, on tradition—and we are not lacking there.

But it depends partly also on the contributions which are made here and now by individuals. Do we realize that sufficiently? Do we realize that each one of us, by simply being what he is, affects somehow or other the atmosphere of all our common life? Let each older student ask himself. 'What contribution have I made to the atmosphere of this place? Have I in any way helped to make it, in the best and largest sense, a Christian atmosphere? Have I been an influence on the side of conscientious work, and generous brotherly relationships? Have I begun to learn the habit and to spread the spirit of unselfish service? And if I have not made any worthy contribution, what is the reason?' The reason may be that you have not allowed yourself to become the instrument of the spirit of Jesus, for he can determine the spirit of a man's whole life, nourishing it at the central springs of character.

A college in which the master-spirit would be the spirit of Jesus, that is what we are looking for—a college whose very atmosphere would be a rebuke to slothfulness, and selfishness, and any kind of meanness. And this college can become such a place if only, in a quite simple and practical sense, we are willing to become the friends of Jesus, to learn of him, to be influenced by his spirit. Shall we, in the proud and happy fellowship of this college, together set out on this adventure of the spirit?

A Correction:

Will readers of the Magazine kindly note that on page 158 of the July issue, in the quotation near the bottom of the page, Rs 76 lakhs should read Rs·76 lakhs. The error occurred in the printed report from which the quotation is made. Dr. Meston desires the two subsequent sentences to be deleted in view of this correction.

What Men Think

Let Me Lose Count

LET me lose count of all my sorrows, Lord,
   And even my joys; oh, let me number not
These, nor measure out my lot;
Nor say, 'Here it fell short,' 'There it was large or small,'
'Here did the mercies thick or scantly fall.'
Teach me to watch the countless heavens instead—
      Unnumbered;
   Who reckoneth thy stars?

Let me not measure anything;—nor this
The cup that in my shaken hand holds all
The sweet of life, and all life's bitterness;
      Let me not call its bowl
      Or deep or shoal;
      Calm, unafraid,
Teach me to look upon the Sea which Thou hast made;
   Who soundeth it or plumbeth it, O Lord?

Let me not weigh the gift I give or take;
Nor call one great, nor mourn the other small;—
Exalt, abase myself nor any man. Lord, break,
      Break Thou my measurements,
      And put them far from me.
Take numbers, measures, reckonings away;
Leave me instead the countless stars, the boundless Sea,
The imponderable Night, the veiled and gifted Day,
And Death beneficent that waits on Thee—
Thee, Lord, whose gifts no man may mete nor weigh;
      Who measureth Thy love and mercy, Lord?

LAURA SPENCER PORTOR.

Puja: its Meaning and Etymology

In The Indian Antiquary for May and July of 1927 and August, 1928 there are three articles that deal with the meaning and etymology of the word, *puja*. The first two are by Professor Jarl Charpentier of the University of Upsala. He refers to the fact that many students of etymology as far as it relates to Sanskrit are content to consult the St. Petersburg dictionaries, with no further critical

consideration of the matter of the origin of the words. In the case of the word *puja* we do not get much help for the noun seems to be primary, and the verbal root *puj* is undoubtedly secondary. Prof. Bartholomae tried to establish a connection between *puja* and an old Iranian word, *baxsaja* from which the Persian word, *bakhsudan*, to be gracious, to forgive, is derived. But Charpentier thinks that neither of these suggestions is attractive. He reminds his readers of suggestions emanating from Gundert and Kittel that the root of *puja* is Dravidian, being allied to the Tamil, *puçu*, the Kanarese, *pusu*, and we might add the Telugu, *puyu*, meaning to smear, to daub, to paint, to put on sticky substances. Charpentier draws our attention to the familiar fact that in the Hindu temples of our day idols are treated like earthly monarchs and dignitaries, being smeared with sandal-paste, ointments, etc., in addition to being bathed, perfumed, dressed, fed, adorned, and adored with incense. These are the very practices which make up the daily *puja*, the bathing and smearing of the idol being the central part of the worship.

The learned professor thinks that undoubtedly such practices as we now find, particularly connected with Dravidian deities, were in vogue even prior to the writing of some of the Rig Vedic hymns. Now-a-days the idols are smeared with red and yellow powders. It has been frequently suggested that the use of the red powder is a survival of the days when the smearing was with blood, and that as human and animal sacrifices diminished, and men became repelled by the use of blood, they substituted a powder that would have the same colour as blood. There is no doubt of the prevalence of the use of blood in olden times, and of the belief in its vitalizing influence over the deity to be conciliated. Charpentier thinks that red powder is not to be understood as a substitute, but rather that the use of the two side by side was in vogue from ancient times. Association by similarity of colour probably played its part in the original adoption of the red powder. We know that even to-day the two are still used side by side where animal sacrifice is practised. The notion is magical, and suggests a means of placating powers with evil power and intent.

A very suggestive reply to Professor Charpentier comes from the pen of Mr. Chintaharan Chakravarti. He asks the question as to whether Charpentier has really hit upon the important element in the *puja* of the idol. He doubts whether it is the daubing and smearing with ointments and powders, and suggests instead the offering of flowers. He gives it as his opinion that the offering of flowers is regarded as the more important of the two parts of the rite. M. Collins in *Dravidian Studies* Nos. I—III published by our own University has associated the Sanskrit *puja* with the Tamil *pu* meaning flower. The Tamil has also the word *puci* meaning 'to offer flowers.' This derivation, if established will point to the offering of flowers as the original connotation of the word *puja*, and also the principal part of the observance.

The Criminal Mind

A most careful and thorough investigation of criminal mentality has been carried on for a number of years by Dr. William J. Hickson who is Director of

the Psychopathic Laboratory of the Chicago Municipal Court. A recent number of *The Literary Digest* gives a brief account of his work, and excerpts from an address given before a Race Betterment Conference. In twelve years time Dr. Hickson and his assistants have examined over 40,000 criminals, and have made use of every device known to science to study their minds, emotions, nerves, physical equipments, heredity, and personal histories. Some of their findings are as disturbing as they are enlightening. They have found that this class multiplies far more rapidly than more intelligent people, and is giving children to American society five times as fast as the highly intelligent. That means the perpetuation and increase of criminality, for eighty-nine per cent of criminals are discovered to inherit their tendencies from their forebears.

Their experience with children indicates that they can detect embryonic criminals with unerring certainty in early years. Their segregation would relieve society of potential menaces, but at present there is no legislation by which such measures can be effected. Dr. Hickson's laboratory has examined youths in a number of cases, and made positive predictions that unless isolated, they would commit murders, and they committed murders later on, as the psychopathologists predicted. The cause is to be found in defective intelligence, and defective emotional ability. If children are born to defectives, all the cultural environment in the world will not give them normal minds. One of the wealthy families in Chicago tried the experiment of adopting a baby born to a pair of unfortunates, the father a drunkard and the mother a prostitute. He was given the best opportunities available in good schooling, cultural environment, and a comfortable home. But he became a burglar, robbing even his foster parents and their rich friends. He is now serving a penitentiary term.

Dr. Hickson urges that a new and more scientific basis needs to be adopted for the treatment of criminals. Punitive methods have failed, for as soon as a criminal of such defective mentality is released from serving one term of punishment, he commits some other depredation. Neither is unenlightened good-will of any service. Treating criminals like sons and brothers does not seem to have any effect in preventing or stopping crime. And the reason is the constitutional defects which are bound to express themselves. The modern economic conditions of life, particularly in America where there is so much prosperity only gives the criminal class a better chance than ever. The result is that bad heredity is in the ascendant, and good heredity on the wane. Human society is positively menaced by the ascendancy of the unfit and defective. In order to check this deplorable tendency, science has two recommendations to make: 1. Segregate congenital defectives before they have an opportunity to commit crimes. 2. Make it impossible for criminals to reproduce their kind. It is estimated that about two per cent of the population is mentally defective. It is also estimated that two per cent of the population shows criminal tendencies. Investigation demonstrates the fact that this is not a coincidence, but a correlation. 'It is the same two per cent.' And this same two per cent absorbs about thirty-five per cent of the money raised by taxation, and keeps the remaining ninety-eight per cent of the

people on pins and needles all the time. The time has surely come when society and the State should recognize the special characteristics of the criminal mind, and act accordingly. Otherwise the outlook is dismal.

Vitamin E

Recent studies of dietary requirements have shown that a diet may be sufficient for normal growth, but deficient for reproduction and lactation. Extensive investigations of this new type of sterility have shown that it is due to the absence from the diet of a vitamin which has been called vitamin E. This substance is found only in very small quantities in animal foods, including milk, the two richest sources of it so far discovered being lettuce and wheat-germ oil. It appears to be similar in chemical nature to vitamins A and D. It is fat-soluble and remains in the unsaponifiable fraction of wheat-germ oil. It is not destroyed by cooking and is resistant to aeration and hydrogenation. When wheat-germ oil is fractionated in *vacuo*, vitamin E is concentrated in the portion distilling between 225° and 230° C. It contains no sulphur, nitrogen or halogen. In experiments with rats fed on diets free from this substance but otherwise adequate and containing the other vitamins, it was found that although the animals grew normally they were unable to reproduce. In the case of females, they showed the oestrus cycle and became pregnant, but on about 20–25th day of gestation the young began to be reabsorbed and never came to birth. It was found that the fertility of female rats could be restored by the addition of about 0.5 grm. of wheat-germ oil to the food on the first day of gestation or by a daily dose of 25 mg. In the case of the males, however, a diet free from vitamin E resulted in the degeneration of the reproductive system and subsequent prolonged administration of this substance did not result in a cure in most cases. A number of observers have noted the failure of reproduction on synthetic diets, but it is chiefly due to the work of H. M. Evans and his co-workers in the University of California that the definite results summarized above have been obtained.

Atmospheric Ions

Students of physics and chemistry have long been familiar with the idea of ionization. The commonest type of ionization is that taking place when certain compounds are dissolved in water. The molecules of these compounds on solution in water break up, in the simplest case, into two parts, one of which carries a positive electrical charge and the other a negative charge of the same magnitude. Such charged particles are capable of independent movement and were named ions (wanderers) by Faraday. Ions exist not only in solutions but also in gases, and in this case they may be derived from elements as well as from compounds. The motion of an ion through a gas is very similar to that of a solid particle through a viscid liquid; its rate of motion will be uniform and will depend upon the strength of the driving force, the area of its surface and on the nature of the liquid. The number of ions in a certain volume of gas can therefore be easily estimated by measuring its electrical conductivity. Two parallel plates are charged to a known

potential and the current passing between them is measured. It is found that gaseous ions accumulate round themselves molecules of water and other compounds, and dust, smoke and other particles, and thus become complex ions. These complex ions because of their larger surfaces will travel more slowly than simple ions and so a gas becomes a poorer conductor when its ions become complex. Some interesting effects of this kind have been obtained by Prof. A. M. Tyndall and R. L. Phillips with alcohols. In each of the normal alcohols of the paraffin series there is a chain of carbon and hydrogen atoms with an OH group at one end; such molecules may be regarded as having an active head and an inert tail. These molecules are attracted by negative ions and become attached so that their heads are inward and their tails spread out radially. The effective size of the ion will thereby be increased by an amount depending upon the length of the carbon chain. Experiment shows that for a given pressure of alcohol vapour the mobility of an ion decreases rapidly with increase in length of carbon chain. In the case of amyl alcohol (5 carbon atoms), one part of alcohol in 300 of air reduces the mobility of the negative ions in air to forty per cent of its normal value. If water vapour is introduced as well as alcohol there is competition for places on the available ion surface, which results in some short water molecules replacing some of the longer alcohol molecules. As a result of this we should expect a rise in mobility, and this is what is observed. It would be expected that if the molecules were made non-polar by removing the OH group, their tendency to cluster round the ion would disappear; experiment shows that decane (10 carbon atoms) has practically no effect on the motion of ions in air. If relatively large particles are introduced into the air, the ions become so heavily loaded that their motion becomes very slow. Tobacco-smoke is found to destroy almost completely the conducting power of air. When ions are driven through air by an electric field they drag the air with them—a phenomenon which at electrified points gives rise to what is known as "electric wind". If highly electrically charged points are present in a smoky atmosphere the electric wind assists in carrying the charged smoke particles towards surrounding surfaces where they stick. This is the principle of electric smoke precipitation. A knowledge of the behaviour of gaseous ions is of very great importance to meteorologists in studying cloud-formation, atmospheric electricity, and related phenomena.

The Physiological Effects of Flying

In two lectures at the Royal Institution in March, Group-Captain Martin Flack gave an account of some of the physiological effects of flying. Air sickness, which occurs in aeroplane flights in 'bumpy' weather, is quite different from sea-sickness and is of much less frequent occurrence. Neither is there any connection between air-sickness and liability to giddiness when looking down from a height. In ordinary aviation the machines do not ascend high enough to induce anything akin to mountain-sickness. The altitudes ordinarily attained are not sufficient to harm people suffering from lung and heart ailments of such a degree as to enable them to pursue an average everyday life on the ground. The only effect noticed at

moderate heights is the expansion of the air in the middle ear, but, except when there is catarrh of the Eustachian tube, adjustment automatically occurs by swallowing. In coming down, the reverse adjustment is easily brought about by forced expiration. The pressure changes are never sufficient to cause the liberation of gases from the blood plasma.

As long ago as 1786, the stimulating effect of moderate altitudes (up to 10,000 ft.) was recorded. In a book on aëronautics published in that year, the author states that all worries disappear as if by magic and 'the spirits are raised by the purity of the air and rest in a cheerful composure.' This effect is often noticed in flying, many pilots stating that they experience a great desire to sing. At greater altitudes, 12,000 ft. and upwards, liability to mountain or altitude-sickness increases although many constitutions can tolerate altitudes up to 18,000—19,000 ft. without much discomfort. This sickness is due to anoxaemia or deficiency of oxygen. More important to the pilot than its external effects are its effects on the mind and nervous system of which he may not be aware. The perception and judgement become dulled and muscular weakness sets in. Nearly all pilots notice a tendency to somnolence and many have difficulty in finding their way, being able to see the ground but not to read their maps, and finding even the slightest effort, such as pulling a lever or camera-release difficult. This effect has long been known. Glaisher in 1862 in a balloon ascent, noticed that at 26,000 ft. although he could see his instruments, he could not read them. Shortly afterwards he became paralyzed in his hands, as did his assistant, who however, managed to pull the valve rope with his teeth. The administration of oxygen entirely prevents anoxaemia, and all pilots likely to go up to great altitudes now carry oxygen apparatus. The use of oxygen is found to keep a man alert; it gives him more power to control the aircraft, abolishes nausea, headache and lassitude, and also helps to keep the body warm.

Book Reviews

Elementary Psychology. By Prabhu Dutt Shastri, M.A., PH.D. Calcutta: Longmans Green & Co. Ltd., 1928. Pp. xi. + 156.

There is a distinct place for the introductory text to a science, like psychology, as well as for the more complete treatment of the larger volume. This valuable little volume by Dr. Shastri of the Punjab University serves the purpose of an introduction, as well as a summary of the subject, useful to the student who desires to review the subject rather hastily. As is inevitable in a book of such short compass the more serious student is rather irritated at the scanty treatment of most subjects, but allowance must be made for the purpose of the book. It is rather surprising to find such an important subject as the learning process left untouched. As far as it goes the treatment is clear, and the point of view is moderate, running neither to the extremes of behaviourism nor to the exclusion of experimental data.

Law Applicable to Christians. By Paul Appaswamy, M.A., LL.B. Madras: Christian Literature Society, 1928. Pp. viii. + 310. Rs 2.

This is a handbook prepared at the request of the National Christian Council. The book is primarily intended for the use of missionaries, is a compendium of the law relating to Christians in India, and the author hopes that it will be found useful to members of the Christian community as well. The idea seems to be to give the ordinary layman a fair notion of law. The book begins with a definition of law and its main divisions, and goes on to describe the sources of law in India. The author has, therefore naturally brought into the volume several matters having no direct applicability to Christians alone. There is no doubt that a lack of knowledge of the elementary rules of law has led missionaries into very regrettable mistakes and the author has in this small volume given a fairly full summary of law on all matters that are of importance to missionaries. The law as to majority and guardianship of minors is pretty thoroughly dealt with; and so also laws relating to marriage, divorce, and the effects of conversion. The Law of Succession is a wide subject and is embodied in the Indian Succession Act XXXIX of 1925. A complete commentary on the subject was not possible for the author within the space permitted to him. He has however, given a complete summary of the important provisions of the Act sufficient to give the lay reader a correct idea of the Law of Succession. In his references to the Law of Succession in England the author seems to have overlooked the radical changes brought about by the Law of Property Legislation of 1925 popularly known as Lord Birkenhead's Acts under the provisions of which, on inheritancy, property real and personal devolve in exactly the same way. We would invite the attention of those interested to the very thorough treatment of the subject of conversions and its effects on the

status of the convert, and the references to decided cases will be found both useful and interesting. Although a full treatment of the general law applicable to Christians along with all others was impossible, the author has done well in giving a summary of the Law of Arbitration. It is to be hoped that members of the Christian community would increasingly make use of arbitration as a means of settling their differences. In India it is apparently impossible to write on any subject without introducing topics of political controversy; the character devoted to citizenship contains not only a statement of the position of the Christians in the present Indian constitution, but also a discussion of the arguments for and against communal representation. In this chapter is recalled the disabilities under which Christians laboured in the earlier part of the British rule. The book also contains short statements of the law of property with special reference to trusts and trust properties and the main provisions of the Registration Act. A few forms of conveyancing given in the appendix will no doubt be found useful. The author has to be congratulated on the good work he has done for the missionaries and the Indian Christian Community. We would even venture to state that the book will be a useful addition to a lawyer's library.

REPORT OF THE UNEMPLOYMENT ENQUIRY COMMITTEE: TRAVANCORE—1928. There seems to be a feeling of uneasiness all over India to-day that the present unemployment prevailing amongst educated classes needs to be investigated. This report is one of four such reports, all issued recently, and all bearing a remarkable likeness in their findings. Taken together these four reports give the reader a good idea of the seriousness of the problem to be faced. India to-day is too uncomfortably full of educated unemployed, and the reasons for this will have to be faced, the sooner the better. This report faces the problem as fearlessly as any, we think.

The Travancore Government has included Vernacular S. L. C. holders amongst the number of educated unemployed, and this is a brave thing to do, for after all such boys are merely Third Form boys, and can really be said to be merely commencing their education, rather than completing it. In the estimates of unemployment therefore found in Travancore the V. S. L. C. holders top the list with 39·9 % of their number unemployed. Unpassed men from the Arts Colleges come next with 24·5 %, English S.L.C. holders (Form VI) have 19·8 % unemployed, and graduates 4·4 %.

The number of posts available for educated men is small. About 820 vacancies occur annually in Government service, teaching offers 480 posts and in business about 120 men can be absorbed in each year. In competition for these posts all types of educated men compete, their qualifications ranging from V.S.L.C. to M.A. The number of graduates produced in Travancore in 1926 was more than double that of 1922, and of these 55% failed to enter Government service. Only about 25% of the 1,760 English S.L.C. holders of 1926 could be absorbed in Government service and in private schools, and the unedifying spectacle is seen of these people competing with V.S.L.C. holders for posts as constables, peons, etc. The number of B. Ls and pleaders increased by nearly 50% between 1922 and 1927, whereas

the number of suits increased only by 12%. The result of this is that B. Ls of 3 and 4 years standing are seeking clerical appointments on Rs 25 or Rs 30 per mensem. Whereas the Madras Unemployment Committee stated that the proportion of educated men to demand was 2 : 1, in Travancore it is more nearly 3 : 1.

The chapter dealing with the causes of this unemployment is very interesting. Overpopulation stands first, for Travancore suffers greatly here. Then the tradition of literacy amongst the Tamil Brahman, Nair and Syrian Christians has meant a monopoly for these classes in the professions and official service. With the years the supply has far exceeded the demand with the result that these classes, with no aptitude for trade are left unemployed. There is also a drift from agriculture, Travancore is a land of small holdings and families, grown too big for these holdings, must seek other and more attractive occupations, especially now that the soil has become impoverished by years of manure scarcity. The rise of the depressed classes into the ranks of the educated has further pressed on the means of employment for these people. But perhaps the most potent cause of this flooding of the educated labour market is the pernicious lowering of educational standards all round in recent years, so that certificates and diplomas came to mean less and less as the number of holders of these documents grew more and more.

The recommendations of the committee contain little fresh, that is except perhaps a suggestion for a land colonization scheme for unemployed educated youths. One good suggestion however is made, which will prevent the present excessive number of S.L.C. holders from being much more highly augmented. That is the suggestion that no pupil should be allowed to appear for the S.L.C. examination more than twice and no pupil should be given admission to the same class for more than two years.

We welcome also the emphasis laid on the need for adult education and the suggestion that more funds might be allotted for this purpose. In conjunction with this the establishment of 'continuation schools' for providing vocational and general education for boys belonging to occupational castes is a good idea.

But the report is on much more useful ground when it says that the whole problem is *social* rather than industrial. 'An all round intensive development of the economic resources of the country on modern lines is the best remedy for unemployment' says the report, and ends up its recommendations by reiterating that nothing useful can ever be done until the educated classes 'learn to revolutionize their outlook, to work harder and to become truly productive.' Here lies the crux of the whole problem. When educated men are more willing to work with their hands, to engage in industry and commerce, and what is perhaps more important in India, to take up scientific agriculture and *work it themselves*, then the unemployment of the educated classes of India will bid fair to disappear. India is economically rich, but the exploitation of that riches means hard work for someone.

THE MADRAS FISHERIES DEPARTMENT ADMINISTRATION REPORT FOR 1926–27. More than half of the coast-line of India belongs to Madras Presidency and one is therefore prepared to find that the activities of the Fisheries Department are both

numerous and varied. This report of nearly a hundred pages shows this to be the case. Only a few outstanding items can be mentioned. The most successful activities of the year were the pearl and chank fisheries of the Gulf of Mannar. These brought in a revenue to Government of Rs 3,32,550, the largest income obtained for over a hundred years. The total landings of fish of all kinds during the year approximated to two million maunds and this was valued at nearly fifty lakhs of rupees. The amount cured in the 108 public fish-curing yards was 1,139,000 maunds, and for this purpose 184,000 maunds of salt were used from which the revenue amounted to Rs 2,30,000. In some respects the year was a bad one. The sardine season was practically a failure and consequently the output of guano, fish-oil and fish-manure from the 500 factories licensed by the Department and by the Government Experimental Station, Tanur, were low. Most of the inland fish-farms also suffered badly owing to the failure of the N. E. Moonsoon ; this was specially the case with the Perambur and the Vellore Fort Moat Farms. The Chaliyam Fish Cannery carried on no manufacture during the year and the whole of the stock was sold off at reduced rates, but it was thought that this experiment should be continued as it has yet to perform an important part of its work. The Department has carried out a number of investigations during the year of which the use of sodium hypochlorite, obtained by electrolyzing sea-water, for preventing taint in fresh fish may be mentioned. It has, however, only now begun to organize its research on an adequate scale, a programme of work for the next ten years having been drawn up. To carry out the biological and oceanographical investigations relating to the most important economic fishing problems it is recommended that there should be research laboratories at Calicut for the West Coast, Krusadi for the Gulf of Mannar, Madras for the Carnatic, and Vizagapatam for the Northern Circars. Government have approved generally of the scheme and have called for detailed proposals. It is to be hoped that this project will materialize and that incidentally some of our Honours graduates may have an opportunity to apply their biological knowledge.

BRAHMARSHI KESHUB CHUNDER SEN. By Manilal C. Parekh, B.A. Published by the author, Rajkot: Oriental Christ House, 1926. Pp. xxii + 245. Price: boards, Rs 2, cloth Rs 3.

This is more than a biography. The author has aptly described it as 'a memorabilia of the Brahmarshi of New India.' It is therefore chiefly concerned with the spiritual development of the man, particularly as reflected in his religious addresses. Although long and copious quotations are introduced, the reader never feels bored, but is always glad to have Keshub Chunder Sen speak for himself. As one reads the book, the inescapable conclusion is that here was a brave soul of extraordinary spiritual insight and great power. Keshub was one of the first Indians to feel the rising tide of nationalism, and added to that was his deep-lying idealism. He coveted for his country not simply 'a place in the sun,' but leadership in the sphere of spiritual ideals. Mr. Parekh has given us a book that every young national should read, ponder, and reread. It is a portrait of one of the greatest sons of Mother India, and one that pulsates with rich life.

The strictly biographical details of Keshub Chunder Sen are more or less familiar. His place in the Brahma Samaj under the leadership of Devendra Nath Tagore, and his subsequent withdrawal from the original Samaj and founding of the church of 'The New Dispensation' are well known facts. But Mr. Parekh enables us to see the spiritual struggle that gave birth to each of the momentous steps that Keshub took. The new church that he founded, like the old Brahma Samaj, was syncretistic and theistic, but its eclectic element was more avowedly open. It was Keshub's glory to keep his mind open to the admission of truth from all quarters, science as well as religion, Christianity as well as Hinduism, the Occident as well as the Orient. He found the theism of the older samaj too abstract, too rational and too narrow to satisfy the growing needs of India. He wanted a religion that was more aglow with life, suited to high and low, rich and poor, philosopher and peasant. Thus in his church Christian and Hindu elements flowed side by side. Some of his critics tried to discount his sincerity, and to accuse him of seeking prophetic rank, along with Moses and Jesus. Our author has done a real service in clearing up this matter. He has given the entire relevant portion of an address in which Keshub answered his critics. It is amazing that an author like Dr. J. N. Farquhar should have resorted to the unfair method of quoting incompletely from Keshub, and leaving an altogether false impression. Readers of Farquhar's account in *The Crown of Hinduism* should certainly read pages 122 to 4 in the present work, where Keshub utterly repudiates selfish ambitions in connection with the New Dispensation.

Keshub was one of the first to call attention to the fact that Jesus was an Asiatic, and to claim that India has a greater national right to him than Europe. Asia was the birth place of all the great prophets of religion—Jesus and Buddha, Zoroaster, and Confucius, and Muhammad. Yet a prophet cannot be confined within any geographical or sectarian limits. The acceptance of the spirit of Jesus is a challenge to relinquish all sectarianism, a challenge that Keshub flung at Europe, and tried to embody in The New Dispensaton. Here we have one of the most serious and thoughtful attempts that has been made to present an Indian interpretation of Jesus. Keshub had not the slightest hesitancy in making him the centre of his movement, and in urging upon his countrymen the necessity of giving Jesus the paramount place in the life of the nation. Mr. Parekh has shown us that as Keshub grew in years, his theological views approximated more towards those of orthodox Christianity. Nevertheless he always preferred to remain as a Hindu disciple of Jesus.

We heartily commend this memorabilia of a great Indian. Especially we would urge the rising generation in which the pulse of nationalism beats strong, to read this account of a nationalist who always kept the lamp of his idealism bright and shining. It is such men who make a nation really great.

DEWAN BAHADUR M. KRISHNA NAIR, B.A., B.L.
Law Member, Government of Madras

Students' Section

Cheela the Fisher Boy

The bells on the pillar within the temple! They moved about in the air and were always ringing—pealing for ever the message of Mallikêswara. Those that had ears heard it: but there were probably more that lent a deaf ear to it—ardent followers of materialism, the accepted cult of modern times.

It was dusk. A little away from the pillar, outside the precincts of the temple, stood a young boy of ten years. A beaming countenance was his. His eyes were shut, he was in a trance. His ears had caught the divine message—the message that reinstated him, the message that came down to him with mighty power and saved him from a life in the dirty slums among fishermen.

Ere long he was disturbed by an aged man on the shady side of forty, a little swarthy in complexion, but dark as ink as he stood beside the beaming boy. He presented a very care worn face, and he was of strong physique. 'Now, Cheela,' he said, 'I have been searching for thee all through this town. Why dost thou stand here alone, beside this temple?'

'Father,' returned Cheela: and there was a sudden flush of emotion evident on the face of Kandan, the elderman; for the blood suddenly rose up to his face and came down again more suddenly, leaving him pale as a ghost. Cheela noticed this: it grew duskier, and he shook. In quivering tones, he said again: 'Father, I love you: but more than you the One Above, the All-Father. I hear him speak as you do. His message reaches my ears through the bells on yonder pillar. They whisper to me: "Leave this fisherman's hut: some noble work requires thine aid. Leave him. He is nought to thee."'

'Cheela, I was not born a fisherman. When I first took to it, I did not like it. But once habituated, I am as good a fisherman as any other, and as happy. Leave your crotchety notions. They do not become a young boy.'

'But, father, more than the weight of your personality do I feel that of Him who speaks to me not in words but by the ringing of these bells. Remember their words, "you are nothing to me." They seem to me true: and I am determined to leave you. There is a mystery in this, I fear; pray God I will be able to unravel it ere long.'

Kandan who stood beside Cheela silent, felt like Agamemnon beside Iphigenia when the former had deluded her into the altar under cover of her prospective marriage. Slowly but surely the ruffian spirit came under the influence of God. Neither threats nor requests availed and Kandan softening, pondered awhile. The silver moon had risen by now and shed her sweet light upon them. Two sharp tears fell from Kandan's eyes: and he said, 'Come home to-night, my Cheela dear; to-morrow morning you can go.'

They walked home in the moonlight—father and son as Cheela thought. The next morning they woke up early. Cheela was fed sumptuously, and was given a small basket of food and fruits. The last words were these, from Kandan, which more than once in the night he had instilled into the ears of Cheela : 'If ever you hear of Narayanaswami Aiyar of Gopalaswamipuram or of Krishnaswami, the son of the said man, enter service under them, for there I served for more than twenty years.' The boy nodded his assent, and trotted off, feeling a passionate glee and optimism, such as was felt by Dick Whittington when he set off to become the Lord Mayor of London.

II

A year passed. Gradually Kandan lost interest in thinking about Cheela. Cheela did not get into permanent service anywhere. He wondered how he managed to get out of his father's house in Madras, and what noble work required his aid. Still he felt the force of the divine message He had faith in it, and he felt he was about to do a great work. Wandering at random in the streets of Kumbakonam, he felt weary and slept awhile in a choultry. When he woke up, he looked confused. 'It's a dream,' he said and rubbed his eyes. 'There's no house here,' he added and rubbed his eyes again.

He then walked at random for about an hour, and came to the New Town where the aristocracy had their abodes. He wondered at the beautiful bungalows, particularly at one, the branches of the trees around which seemed to invite him. It was very fascinating. Unconsciously his steps were compelled towards it.

It was evening. In front of the bungalow on an easy chair lay a young man. He had a cropped head, and wore a pair of spectacles. Beside him was a table on which some of the daily newspapers lay disorderly : and the young man himself was deeply engaged in the perusal of a book. Cheela went and stood before him. Deeply rapt in the book, Mr. Kishen, I.C.S., did not notice him for awhile. When he did, Cheela prostrated before him and said he was a poor boy and would like to be entertained as a servant. Mr. Kishen noticed him keenly, felt an inexpressible sensation creep over him, advanced towards the boy with a fraternal affection, but said to him sharply : 'I must know that thine antecedents are unimpeachable before I entertain thee in my house.'

'I am the son of a fisherman of Madras, Kandan of name. If you desire to know his past, sir, he was not a fisherman by birth. He had served in these parts under Mr. Narayanaswami Aiyar of Gopalaswamipuram.'

Mr. Kishen placed the book on the table, eyed the young boy keenly, got Kandan's address from the boy, and entertained him in his house. He went to his wife and spoke to her in whispers, hied to his room and despatched a letter to his father, Mr. Narayanaswami Aiyar of Gopalaswamipuram. His parents arrived two days thence : whereupon Mr. Kishen left for Madras, on court business as he said.

III

Among the houses of the fishermen at Royapuram, Kandan's was a little imposing. This was inquired after by Mr. Kishen through the help of some constables, asked to do the same without the least frightening them. They also managed to take Kandan to the bungalow where Mr. Kishen stayed. Mr. Kishen saw Kandan, the same old Kandan who had served in his house. Kandan saw his old master and paid his respects to him. Mr. Kishen, with the alertness innate in him, asked Kandan: 'Come home and convince my parents that Cheela is the old Chella, my brother. I pardon you your crime. Come home.' Kandan was taken aback, who till now stood confused and stupid, and would have refused, had not Kishen narrated to him what he then was, and even threatened him with legal action Kandan had no other course but to consent. They went to Kumbakonam.

It was Friday. Cheela, the gardener, was watering the plants, when out of the carriage jumped his master and his father.

'My dear father,' cried Cheela. Kandan burst out into tears.

Mr. Narayanaswami Aiyar greeted his son, but was surprised to see his old Kandan. He grew choleric and inquisitive at once, and asked aloud, 'Now, Kanda, where is my child Chellam ?'

'Master, he is already here, by the grace of Lord Mallikeswara.'

Mr. Kishen doffed his coat, and hugged Cheela, crying out: 'Thou, my long-lost brother.' Narayanaswami Aiyar and his wife shed tears of joy. The temple bells there at Kumbakonam rang when Cheela, now Chella, was led into his house, and Chella's heart throbbed again with joy at the hearing of the temple bells.

M. R. SUBRAMANIAM, B.A.
Post-Graduate ENGLISH.

College Notes

The Law Member

THE HONOURABLE DEWAN BAHADUR M. KRISHNA NAIR, whose photograph appears in this issue is a distinguished 'Old Boy' of the College. His appointment as Law Member of the Government of Madras was announced in the July issue of the Magazine.

King's Birthday Honours

THE KNIGHTHOOD CONFERRED UPON THE Honourable Khan Bahadur, Sir Muhamad Usman Sahib is a fitting recognition of unselfish public service. Our hearty congratulations to him. We congratulate also Dewan Bahadur W. L. Venkataramayya, Rao Bahadur P. I. Verghese, Rao Bahadur V. N. Visvanatha Rao, Rao Saheb M. K. Verghese and Rao Saheb H. Narayana Rao on the distinctions conferred upon them.

We note with pleasure the appointment of Sir K. V. Reddi as India's Delegate to the Council of the League of Nations' Assembly and the choice of Mr. R. K. Shanmugam Chetty, M.L.A. as advisor to India's Representative at the Inter-national Labour Conference at Geneva.

College Hostels

THE FOLLOWING STUDENTS HAVE BEEN elected secretaries for the year by their respective hostels.

The Students' Home ...	... Mr. A. Ganapathy Rao.
The Second Students' Home	... Mr. K. Narasimharaghavan.
The Fenn Hostel ...	... Mr. Daniel Vijayarangam.
The Caithness Hall ...	... Mr. M. Chellappah.
The Rungiah Chetty Hostel	... Mr. R. Satagopan.
The College Park Hostel ...	... Mr. K. Kuruvilla Jacob.

The, Inter-hostel Debating Society

THE DEBATING SOCIETY PROMISES to become an attractive feature of hostel-life. The new Constitution and Rules of Procedure have been carefully drawn up providing for that mental discipline which debating societies ought to secure, but generally lack, viz., the discipline of self-control, effective thinking and brief but forcible presentation of arguments. The special aim of this society, as set forth in the constitution, is to develop a high standard of debating power by insisting on the rigid observance of brief time limits of speeches, in order that members may be trained to select the most telling arguments and to present them concisely and pointedly.

According to the constitution the chairman shall always be a student-member and strict obedience to the chair is insisted upon.

We are glad to learn that four successful meetings, under the new rules, have been held so far. We hope that the members of the College hostels will take full advantage of the training that this Debating Society offers.

The Christian Union

THE CHRISTIAN COLLEGE CHRISTIAN UNION. The inaugural meeting of the above Union was held in the College Hall on Thursday, 19th July, Dr. W. Meston presiding. Mr. P. C. James, the secretary, presented his report for 1927-28 from which we take the following. Devotional meetings were held regularly on every Wednesday in spite of the poor attendance of members. Two study-circles, one consisting of ten members and the other of seven, met every Sunday night at the Fenn Hostel under their respective leaders. Mr. Theodore, the president of the Union, and the other office-bearers did not spare themselves in their efforts to make the Union really helpful to students. It is regrettable, however, that larger members of the Christian students are not taking advantage of this institution which is a definite source of spiritual inspiration and edification. Mr. Jonathan of the Second Calss welcomed the new Christian students. He asked them to serve the College and themselves by actively sharing in the spiritual benefits which the Christian Union was offering. Mr. Prakasa Rao of the First Class in responding to the welcome thanked the Union and promised co-operation. Mr. Poore the speaker of the evening said that he was a fresher himself, but could realize what a power for good the College Christian Union was. He referred to some of the privileges—intellectual and spiritual—that membership of the Christian College implied. The chairman in bringing the proceedings to a close exhorted the members to see to it that the Christian Union kept alive within the College, the spirit of the Master. He said 'the question is not whether our religion is great or not, but what it is doing for you and me.'

The College Brotherhood

UNDER THE AUSPICES OF THE COLLEGE BROTHERHOOD, the pleasant annual function of welcoming into the Brotherhood the new students of the College was held at College Park on Saturday, July 28, at 4 p.m. The attendance at this year's ceremony was larger than usual, both the staff and the students being represented in considerable numbers. The first part of the programme consisted of tea and sports. The sports competitions were held in the spacious playing field of which College Park is justly proud. An interesting foot-ball match, which ended in a pointless draw, brought the first part of the evening's programme to a close. The meeting of the Brotherhood was held under the College Park margosa tree. Mr. E. Barnes, the president, occupied the chair. Mr. Barnes spoke of the aims of the Brotherhood and incidentally mentioned some of its recent activities including the Brotherhood camp held at Ketty in the Summer. Mr. Narayaniah, the secretary, in his address of welcome, referred to the spirit of co-operation, comradeship and mutual helpfulness fostered by the Brotherhood and invited the new students to share in the service the Brotherhood had undertaken to render. Mr. Pothan

Abraham of the Third Class and young Ramalingam of the First Class made suitable responses, the latter winning a prize for his speech. The pleasant function terminated with a few words from the chairman.

The College Literary Debating Society for Intermediate Classes.

THE COLLEGE LITERARY AND DEBATING SOCIETY for Intermediate Classes has evidently entered upon a busy year, as many as four meetings having been held already. This is probably due to the enthusiasm of the new secretary, Mr. S. S. Sebastian of the Second Class. The inaugural address was given by Mr. Poore, the new professor of English. At a subsequent meeting Mr. A. Ramaswamy Mudaliar, B.A., B.L., Editor of *Justice* and a distinguished 'Old Boy' of the College delivered an eloquent speech on 'Liberty, Equality and Fraternity'. He explained the religious, political and social implications of the three words and pointed out their limitations in practice. He made a strong appeal to students on behalf of the village communities.

The College Malayala Samaj.

THE INAUGURAL ADDRESS OF THE COLLEGE MALAYALA SAMAJ was given by the Honourable Dewan Bahadur M. Krishnan Nair on Monday, 27th August. Besides the Malayalee Students and members of the College staff, a few friends from other Colleges in the city and a few Malayalee officials were present. After tea and light refreshments had been served the President of the Samaj introduced the Hon'ble Dewan Bahadur Krishnan Nair to those present and requested him to deliver the address. In the course of an interesting and humorous speech the Dewan Bahadur recounted some of his happy student-day experiences at the College. He advised the members of the Samaj to be good to those among whom they lived and to put into practice in every-day life the great truths they were learning at the College.

The College Prize-giving

As has been customary from ever-so-long ago the College prize-giving ceremony took place on Friday, 24th August, the day following the convocation of the University. Besides the students, the new graduates and members of the College staff, there were present Mrs. Meston, Mrs. Hogg, Mrs. Woodburne, Mrs. Manikam, Mrs. Dwyer, and the secretaries and some of the members of the College-Day Association. The Hon'ble Sir Muhamad Usman Sahib, Member of the Executive Council, Government of Madras, presided.

The annual address was given by the Rev. G. Mathews. In the course of a thoughtful and interesting speech Mr. Mathews mentioned two possible dangers of taking prize-giving too seriously. There was the danger of looking upon external things as prizes of life. The prizes of life were within us and not without. The second danger was the belief that prizes were awarded on real merit. It was possible, sometimes, to win prizes without possessing the required merit. He however could not but look upon the College prize-giving as a serious business as most of the prizes given were memorials to some great benefactors of mankind, while others were either tokens of gratitude or marks of affection and loyalty.

Dr. Meston, the Principal, presented the following annual report of the College.

Ninety-one years have passed since this College came into being. But the older it grows the younger it becomes. The vigour of its students seems never to diminish. On its staff the place of those who have seen many years of service is taken by those who have the advantage of abundant energy, its graduates pass in their hundreds before successive Chancellors of the University to claim in the days to come no small place in the life and progress of this Presidency, and the schemes for its development are for ever receiving attention so that in new surroundings the College may enter on a new phase of life undistracted by the godown transactions of Wilson & Co. on one side and the sheet iron and pipes of Jivaji & Co. on the other.

Our staff, since last we met for our prize-giving, has experience the changes which are the indication of life. Among our Professors, Dr. Moses returned to us last September with a Doctorate of Philosophy on which we heartily congratulate him. Dr. Hogg came back in May to exchange the rigours of Caledonia for the warmth of Madras, which on the day of his arrival sent the thermometer up to the highest degree that this year has witnessed. And the First Term had just begun when we welcomed Mr. Poore, rich in academic distinction and in intimate acquaintance with the mysteries of the English language and the glories of its literature. Only three went from us: Mr. Symon in March after completing with much acceptance the period of service for which he came out; Mr. Henderson on furlough in usual course, with the result that we are not all looking up to him to-day; and Dr. Cornelius at the close of the academic year after filling for two years a valued place in the department philosophy. Among the Lecturers we are glad to have back with us our old and tried friend Mr. Subba Rao, while Mr. Chakravarti after a distinguished career comes to strengthen the Chemistry Department. From the ranks of the lecturers we miss Mr. Satagopan, now a professor in St. Berchman's College and Mr. A. C. Subrahmanyan at present undergoing training in Saidapet. We remember with gratitude all that they did for the College while on its staff.

We are glad also that through the offices of reader and demonstrator we are able to keep with us for a little our graduates Messrs. Dharmaraj, Rajabushanam and Devadasen.

At this point I wish to say with what smoothness all our arrangements for an additional year of vernacular study have worked. This happy result is largely due to the able direction of Mr. Rajagopala Rao, scholar and administrator, and in every way worthy of the title which has been given to him of Senior Lecturer. It is also due to the most capable way in which our language staff has shouldered its responsibilities. I would assure them of most grateful thanks. To strengthen this side of our work there came Mr. Sargunar, with his well-known and scholarly knowledge of Tamil; Mr. Venkatakrishna Rao, an Honours graduate who throws himself with infectious enthusiasm into the teaching of Sanskrit, in place of Mr, Krishnaswami Aiyangar whose form familiar to us for over twenty years we

miss from our midst; and Mr. Achyuthan Nair one of our own graduates, of acknowledged capacity as a Malayalam scholar, who takes the place of Mr. Vasudeva Poduval, now of the Travancore Archaeological Department. In the course of the year the title of Assistant Lecturer was given to Mr. Narasinga Rao, who has worked so steadily for Kanarese, Mr. Venkatakrishna Rao, and Mr. Achyutha Nair. To our regret Mr. Wahid died in May and in his place there came on our staff Mr. Sheriff who carries into his teaching of Urdu the energy which characterized him as a physical intructor.

And this reminds me that we are now doing a new thing, we are training up a Physical Director for the College. At least Mr. Buck is doing the training and we are responsible for the appointment. You may be sure that when Mr. C. A. Abraham comes to us full-fledged next year there will not be a single student who takes his exercise by proxy, or the normal condition of whose back is like a part of a bicycle wheel, or who needs four limbs to support him when he stands in class.

We follow with our grateful thanks Dr. Asirvadam who resigned his position as Medical Officer of the College in June, and whose timely warnings against fowl curry will long be remembered. In his place we welcome Dr. Mathuranayakam, a former student, now our full-time doctor.

With the Michaelmas holidays of last year there went from us one who was almost an institution, I mean Mr. T. N. Cunnooswami. I was indeed sorry to part with so capable a secretary to the Principal; but he had earned a rest after more than forty years devoted service. My only difficulty is: Has he got it in him to take a rest? In his place we are very happy to have Mr. J. D. Asirvadham with his acquintance with both school and college, and his administrative experience.

Before passing from the staff we take the opportunity of congratulating Dr. Venkataramanaiya, on his having received his doctorate. We are glad for his own sake and for the touch of colour which his robes lend to to-day's proceedings.

The University treated us very generously this year, and we have every reason to be thankful for our satisfactory results at the Intermediate, B.A., and B.A. (Hons.) examinations. One hundred and twenty graduates from this College passed before H. E. the Chancellor yesterday, and four of them gained University prizes. Thanks be to our staff for these results of its hard work.

In other ways its hard work is also shown. Not by those who fail to put in a parade because of a headache carefully tended or an engagement which it would be death itself to neglect—not by these, for they are now to be drummed out of the U.T.C, for a sham service to their country; but by those who, under Mr. Boyd's leadership, have reaped an abundant reward from the camp at Bangalore, from their daily training, and from their inter-company competitions. These products of hard work will be of some real use to their country in the days to come : and in the present year they must win the Willingdon Shield.

Look again at what is being done in our hostels. What an amount of hard work is being expended by Mr. Manikkam and Mr. Rajasekharan, Mr. Bingle and Mr. Sabhesan, Mr, Theodore and Mr. Subrahmanyam, Dr. Hogg and Mr. Cheriyan,

Dr. Moses and Mr. Kibble not only in making these hostels real homes, but also in making them training grounds for the great art of self-government. The response is most gratifying ; the Georgetown hostels are full ; College Park forms a large and happy family; once more the bond of union was tightened by the annual moonlight dinner attended by the members of all the hostels. And the latest development is an inter-hostel debating society which, thanks largely to Dr. Hogg, provides every fortnight an abundant feast of reason and a flow of soul which is terminated only by a pitiless bell.

Look again at what is being done on our playing fields. There is no afternoon in the whole academic year which has for me any attraction comparable with that of the afternoon on which our College sports are held. Indeed I must say that our Commemoration Day, with its combination of work, prayer, and sport, is one of the happiest days that the College knows. Perhaps you will say that it is easy for me to enjoy the afternoon of the sports when I do nothing but look on and take my tea with other members of the staff. I admit it. The picture of that afternoon includes jumps and races and scenic effects and surging crowds, and also Mr. Barnes and Mr. Matthews and Mr. Sabhesan and Mr. Joshua with streaming brows, partaking of Mercury's fleetness, and certainly being present in two places at the same time. But if they do cast an eye on lazy me it is only in pity of my inaction. Besides what is done on their own playing field there is much that is done by our students on other fields as well. The Wilson Cup for football has been won a second time ; the Inter-collegiate hockey championship has been held for a second year ; like brave Horatius Thomas won the swimming competition ; and the Cricket Club gained one match. The tennis club went on its own happy way week after week, undisturbed by the tournament habit, and closing its year with a delightful at home on the tennis courts. The first challenge cup for the best athlete for the second year in succession was won by A. Eling. Surely if collegiate tournaments encroach on the real sport of the College as a whole, non-collegiate tournaments are very definitely to be eschewed. What energy you possess be sure that you place it at the service of the College so long as you belong to it.

Then look at the Library and think of the very large amount of work that is done there to meet the increasing and ever increasing demands of our eager students. We miss Mr. Chidambaram Pillai this year, but gratefully remember what our shelves owe to him. Mr. Bingle and his staff seem to give themselves but little rest in their thick-walled domain, content if they may issue, bind, watch, and steadily add to their large collection of over 20,000 books.

And look at our *College Magazine*, the large circle that it reaches, the amount of fresh material it contains, the illustrious old boys gallery which brightens it, and let us thank the Editor for this happy link between the present boys and the old.

All these activities are here at work; but they have not a few difficulties with which to contend, you may be sure. For instance, our playing field is held on very precarious tenure. Then any one who looks at our classes between 2 and 3 on a Wednesday afternoon realizes at once that our accommodation is being strained to the utmost. Further expansion is barred to us. We should like to take up

Chemistry as a main subject. In Mr. Barnes we have the man, in our exchequer we have the money, but in the college we have not the room. Our class rooms are full, but are too small for the numbers who would fain enter them. If practically 200 were admitted to Class I, another 100 all of them quite as good, some of them better, had to stand aside, and 100 not far behind could receive no consideration. And then there is the difficulty which we share with states and empires—that of making ends meet. It is sometimes said that this is a comparatively easy matter for an aided college. We are told that it has only to put down one rupee and Government will put alongside of it another rupee, in certain circumstances it will actually put down two. Bring such a statement into touch with fact. To maintain this College during the year 1927-28 required Rs 2,38,991. Endowments gave us Rs, 6261 ; Fees brought in the substantial amount of Rs 1,09,037 ; from miscellaneous sources Rs 9,797 were derived ; and the total Government grant was Rs 43,588 ; while the management out of its own funds contributed Rs 70,307. In other words even when the management puts in a rupee and a half it does not get a rupee from public funds. Finance is not so easy as it is sometimes represented. At the risk of mentioning our own good deeds I may say that in the case of students belonging to the Backward Classes we forwent Rs 3650 of fees. As Government grant did not cover all the net cost of the College this sum of Rs 3650 was really a gift made by the College from its own resources to these classes to help them forward in the battle of life. I can only say that our sympathy comes under no statute of limitation, but as expressed in rupees it does.

Notwithstanding all such difficulties we still go on imparting here what we regard as a real education, and we are encouraged by the hundreds who bring to us their eager minds and quickening spirit.

For eight times in succession it has been my privilege to speak to you on the occasion of our annual prize-giving. This fact is sufficient to indicate that the time has now come for another voice to be heard. And when I further add that I am now suffered to be in my thirty-sixth year of service in this College, it will be readily admitted that it is high time for another hand to hold the helm. And I am grateful that, within a few weeks, the destinies of the College will be presided over by one who will bring to bear on them qualities of head and of heart which he so eminently possesses, which are so greatly needed, and in which I am so obviously deficient. Our heartiest good wishes attend Dr. Hogg as he assumes the duties of the acting principal.

During these thirty-five years there have been many vital changes in this land of India, and this College has been responsible for no small part of them. But amidst this flux there have been three constants. First, the College with its abounding life and inspiration, which every year makes it a greater privilege to serve. Second, the staff with its high qualifications and its unceasing labours, to the members of which I would express my deepest gratitude for a co-operation which has lightened all my burdens and intensified the power of the College. Third, the students of the College with whom it is a joy to be associated, whose fresh life largely annihilates the flight of years, and for whose

devotion to their College I desire to assure them of my constant sense of obligation.

In closing, and who knows whether I shall be permitted to speak to you again on such an occasion ? let me commend to you two thoughts.

The first is that this College is the home of national life. I felt that in my first year, when there was little talk of national life. For I noticed how through the alphabetical arrangement of the students of a class, there sat side by side on the same bench a Muhammadan, a Hindu, a Parsee, and a Christian; and they sat in the most friendly proximity. That picture has never left my mind's eye all these years. The essence of a nation is unity in diversity, but in the first place unity. And that diversity of gifts but the same spirit is what the College nourishes in an intimate manner. In love of your mother land which needs men, real men, not words, and men united by good will not separated by hate, let this function of the College sink deep into your souls. Let it never desert you. You can belong to a party and yet be true to the interests of your nation. But you can never be divisive and promote your country's good; you can never be divisive and count yourself as a loyal son of this College. This College is pervaded by a spirit of unity, the spirit of God who would make all one. It breathes the atmosphere in which a pure, strong, upraising national life is reared. Woe be to him who would vitiate that atmosphere.

The second thought that I would commend to you is this : This College is the home of personal life. Here every opportunity is given to a man to know the riches of the mind, to exercise his judgement, to form convictions. Here he is encouraged to be brave enough to be in the right with two or three, to reverence his conscience whatever be the consequences, and to follow truth though its road be rough. Here he has the chance of forming lasting and valuable friendships, and of realizing how vital for life is the friendship of Jesus. Here his eyes open to the fact that life has infinite possibilities and joy, but that it is a poor thing if it is not used as a trust from God. All these opportunities reveal themselves to you in the work of the College from day to day. Give good heed to them; respond to them fully; and your life will be stablished, strengthened, settled. Wherever your lot may be cast, you will not be alone, for God will be with you. May God's choicest blessings attend you in all your going-out and your coming-in from this time forth, even for evermore.

Dr. Meston in introducing the chairman referred to the Honourable Sir Muhamad Usman as one of the most loyal of the old students of the College. Sir Muhamad then distributed prizes to the following students.

FIRST CLASS

THE LORD PENTLAND PRIZE

B. Sivaraman

THE AMJUD PRIZE

S. S. Sebastian } *equal*
W. E. Eling }

GROUP PRIZES

GROUP I. B. Sivaraman
GROUP II. *D. Viswanatha* Reddi
GROUP III. S. Venkataraman

THE WEST COAST PRIZE
(*For proficiency in Scripture*)
B. Sivaraman

THE CHINNASWAMI PILLAI PRIZE
(*For proficiency in Tamil Composition*)
B. Sivaraman

ILAYALWAR CHETTI SILVER MEDAL
(*For proficiency in Sanskrit*)
R. H. Ranga Rao

TELUGU PRIZE
N. Palasankaran

MALAYALAM PRIZE
P. S. Sadasivan

URDU PRIZE
M. Muhammad Habib

LATIN PRIZE
J. R. French

FRENCH PRIZE
D. Raghavan

SECOND CLASS

THE *JUNIOR MILLER* PRIZE
J. B. Appaswami

GROUP PRIZES

GROUP I. V. A. Ponnaiya (THE RAMIAH PRIZE)
GROUP II. S. Sampath (THE AMJUD GOLD MEDAL,
GROUP III. J. B. Appaswami

THE MATTHAI PRIZE
(*For proficiency in Scripture*)
J. B. Appaswami

THE SETUPATI GOLD MEDAL
S. Subramanian

THE CRAIG PRIZE
(*For proficiency in English Composition, Intermediate Classes*)
J. B. Appaswami

THE RAJAGOPALA RAO PRIZE
(*For proficiency in Telugu*)
K. V. Subba Rao
P. Venkateswara Rao } *equal*

THIRD CLASS

THE GUNN GOLD MEDAL
M. P. Alexander

GROUP PRIZES

GROUP I. R. Narasimhachari

GROUP II. THE DEWAN BAHADUR KRISHNAN NAIR PRIZE
(*For proficiency in Gr. ii-A, Physical Science*)
R. Sambasivan

GROUP III. S. Thangiah

GROUP IV. THE MACKENZIE PRIZE
(*For proficiency in Gr. iv. Philosophy*)
V. Kelukutti Eradi

GROUP V. THE RUSSELL PRIZES
(*For proficiency in Gr. v. History and Economics*)
1. M. P. Alexander
2. P. S. Duraiswami

THE KORA EAPEN PRIZE
(*For proficiency in Scripture*)
O. S. Noone

FOURTH CLASS

THE MILLER GOLD MEDAL AND PRIZE
K. V. Ramanujam

GROUP PRIZES

GROUP I. THE ROSS PRIZE
(*For proficiency in Gr. i. Mathematics*)
P. Krishnaswami

GROUP II. THE ABERDEEN PRIZE
(*For proficiency in Gr. ii-A. Physical Science*)
T. Vittal Rao

THE RANGA REDDI MEMORIAL PRIZE
(*For proficiency in. Gr. ii-A. Physical Science, as tested by the B. A. Degree Examination*)
D. Sitaramadas

GROUP III. THE BUCKIE PRIZE
(*For proficiency in Gr. iii. Natural Science*)
S. Varadarajan.

GROUP IV. THE COOPER PRIZE
(*For proficiency in Gr. iv. Philosophy*)
D. Govindarajulu

THE ETHIRAJA PILLAI PRIZE

(For proficiency in English Composition)

K. V. Ramanujam

THE ELIZABETH MILLER GOLD MEDAL

C. F. Dwyer

THE RIPON GOLD MEDAL

C. F. Dwyer } *equal*
K. V. Ramanujam }

THE SKINNER GOLD MEDAL AND PRIZE

C. F. Dwyer

HONOURS CLASSES

THE ELIZABETH MILLER PRIZE

(For proficiency in Scripture)

S. Parthasarathi

THE MORREN GOLD MEDAL AND PRIZE

(For proficiency in Br. i. Mathematics, 5th year Honours)

T. M. Subramanian

THE MILLER PHILOSOPHY PRIZE

(For proficiency in Br. ii. Philosophy, 5th year Honours)

M. C. Dharmaraj

THE KELLETT PRIZE

(For proficiency in Br. iii. History, 5th year Honours)

V. Iswaran

PRIZES FOR SCRIPTURE KNOWLEDGE

(Awarded on the results of the Peter Cator Examination)

CATOR TRUST

A. D. Vedamani, Rs 40

COLLEGE PRIZES

O. S. Noone	...	Rs 20
C. S. Appaswami	...	„ 10

After distributing the prizes Sir Muhamad Usman spoke a few words of counsel to the students. He reminded them of the great principles for which the College stood and the spirit of love and service which it fostered. He asked them to make the best use of the opportunities which the College offered for intellectual advancement and moral enlightenment.

Later in the evening the College Council and the College-Day Association were at home to the New Graduates. After an enjoyable tea had been partaken of, a short meeting was held in the College Hall, Sir Muhamad Usman presiding. The Chairman and the Secretaries of the College-Day Association—Messrs. Balasingam Satya and Sanjeeva Kamath—exhorted the new graduates to keep alive their affection for the College and strengthen the bonds that linked them to it by enlisting themselves as members of the College-Day Association and by subscribing to the College Magazine.

Mr. C. F. Dwyer, in returning thanks on behalf of the New Graduates for the enjoyable entertainment said, 'On such a solemn occasion it behoves us, the children of our mother at whose breast we have fed to express our profound sense of thankfulness for all her devotion and care. She has instilled in us the truth that manliness and uprightness are more to be prized than mere scholastic distinction. Character, not worldliness, is her watchword. She has taught us that religion is the very essence of one's being, not an assent to any system of doctrine, but a way of life.' After referring to the manifold benefits the College has conferred upon them he concluded his short-speech in the following words:

'O, mater, by whose buoyant spirit cheered,
In whose experience trusting, day by day
Treasures I gained with zeal that neither feared.
The toils nor felt the crosses of the way,
These records take, and happy should I be
Were but the gift a meet return to thee
For kindnesses that never ceased to flow,
And prompt self-sacrifice to which I owe
Far more than any heart, but mine, can know.'

Farewells to Dr. Meston

THE REV. W. MESTON, M.A., D.D., THE PRINCIPAL OF THE COLLEGE, is shortly proceeding home on furlough. His health permitting we hope that he will come back to the scene of his magnificent service. The College, his old students and his many friends will miss him; but the pain of separation will be considerably relieved by the hope of his return. To Dr. and Mrs. Meston we wish a safe voyage home, a happy sojourn in fair Scotland, and a speedy return to our midst. The sure place that Dr. Meston occupies in the affection of his colleagues, his old students and his friends and the esteem in which he is held in the academic circles of this province have been amply demonstrated by the large number of farewell functions held in his honour recently. Practically every evening towards the close of the Michaelmas term witnessed some such function.

The College Park Hostel

THE COLLEGE PARK HOSTEL, probably because of its physical nearness to the person of the Principal began the series. On the 27th August at an informal gathering of the members of hostel and their friends an affectionate farewell was given to Dr. and Mrs. Meston.

The College Photograph

ON FRIDAY, 31ST AUGUST, for the first time in the history of the College a panoramic photograph of the staff and the students of the College was taken. Copies of this interesting photograph may be had through the Principal's office or direct from the photographers, Messrs. M. Doss Brothers, New Town.

The Lecturer's Association

AT THE INSTANCE OF THE LECTURERS' Association a group photograph of the staff of the College was taken in honour of Dr. Meston on Friday, 24th August. The photograph is reproduced as the frontispiece of this Magazine.

The Syndicate of the Madras University

ON THE INVITATION OF THE VICE-CHANCELLOR and the past and present members of the Syndicate a large and distinguished company met at the Senate House to do honour to Dr. and Mrs. Meston. Dewan Bahadur K. Ramunni Menon, the Vice-Chancellor, speaking on behalf of the members of the Syndicate expressed their great appreciation of the valuable contribution Dr. Meston had made to the growth and progress of the Madras University prior to the passing of the University Reform Act of 1925 and since. As a token of their esteem and gratitude he presented to Dr. Meston a silver rose bowl. The Zemindarinee of Kumaramangalam and Dewan Bahadur K. Ramunni Menon garlanded Mrs. Meston and Dr. Meston respectively. Dr. Meston, who, on rising, was given an ovation, returned thanks on behalf of Mrs. Meston and himself for the honour done to them. He said that the Syndicate of the University was a unique body noted alike for its culture and for its integrity and that it had been a pleasure and a privilege to him to have been associated with it for a long time in the service of the youth of South India. He wished the University every success in the work that lay before it.

The College Staff-Council

The members of the College Staff-Council entertained Dr. and Mrs. Meston at tea in the Botany Hall on Tuesday, 4th September at 4-30 p.m. The arrangements were in the capable hands of Mrs. Woodburne and left nothing to be desired. After a pleasant hour had been spent in conversation Mr. M. S. Sabhesan, on behalf of the staff, wished Dr. and Mrs. Meston a happy holiday in their home-land and a speedy return to the College. Referring to Dr. Meston's services he said that his task had been considerably lightened by the Vice-Chancellor of the University who had on the previous evening paid an eloquent tribute of praise to Dr. Meston for his services to the cause of education in South India. Mr. Sabhesan contented himself by saying that as the staff of the College had worked together as a happy family, it was a matter for regret that Dr. Meston would be away from their midst for some time, but he hoped that Dr. Meston would soon be restored to full health and be back with them again. Dr. Meston thanked the staff for the honour done to Mrs. Meston and himself. He said 'one thing that characterized the staff of the College more than anything else is harmony. As in the work of the College, so in the matter of elections to the various bodies of the University, the staff has worked together in absolute unanimity. I have always found co-operation and loyalty. I am grateful to the staff for this. Day by day, as I have been walking over the College I have been overcome by a feeling of the superiority that surrounds me. Every member of the staff is giving of his best to the College. The Principal of this College is one of many who have the direction and control of the work of the College. He

cannot force his will upon others. No action of any significance has been taken that had not the consent and approval of the staff. But after thirty-five years of service in this College I am thankful to feel that I am not looked upon as a fossil and that I am credited with the possession of what I am pleased to call my mind. Whatever the future may bring, let us do the duty laid to our hands.'

The Presidency College

THE PRINCIPAL AND PROFESSORS of the Presidency College entertained Dr. and Mrs. Meston at tea on Wednesday, 6th September.

The Old Students and the College-Day Association

AN ACCOUNT OF THE ENTERTAINMENT given in honour of Dr. and Mrs. Meston by the old students of the College and the College-Day Association will appear in the next number of this Magazine.

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